SELECTIONS

FROM THE

RECORDS OF THE GOVERNMENT

OF THE

PUNJAB AND ITS DEPENDENCIES.

CONFIDENTIAL SERIES—NO. A XII.

REPORT

ON

BAJAUR, &c.

BY F. B.

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The north-eastern part of Afghánistán, consisting of the territories of Bajaur, Utmán Khel, Mohmand, Dír, Swát and Buner, is independent of the Amír of Kábul and of the British Government, though lying adjacent to the territories of both governments. It is bounded on the east by the River Indus; on the west and north-west by the River Chatrál, Chighar Sarái, and the Hindúkush; on the south by the River Kábul, and the Yúsafzai, Hashtnagar and Doába *parganahs* of the Peshávar District; and on the north by Chatrál.

The following are the boundaries of each sub-division :—

1.—Bajaur

Is bounded on the east by the Tortíga hill near the village of Gaosam, by the Panjkora River, and by the villages of Hayáseri, Kunatér and Sháhzádagi; on the west by Chighar Sarái, Kunar, Danoi and the Chatrál River (which coming down from the north joins the Pech River*

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* The Pech River rises in the north of Káfaristán, and, flowing through the Pech *parganah*, is joined by the Chatrál River near the village of Dam Kili in Chighar Sarái, and is called the Kunar River through the rest of its course southward. The Pech *parganah* is bounded on the east by Chighar Sarái and Kunar; on the west by the Kund Mountain (which is a spur of the Hindúkush, and lies to the east of Lamghán), and by the Najíl and Ali Shang valleys; on the north by the village of Kurangal and the Galaigal and Devagal valleys and the river of Chatrál; on the south by the Sáfi village of Badiali and the Tagao Pass; the Besud road and Ningarhar. Rachlám is the capital of this district, and the principal villages are :—

Barkandi, Kolak, Shamund, Sundri, Nígalám, Sidol, Gausálak, Garangal, Sárigal, Landálám, Indarchak, Odigrám, Shinigám, Sambosai and Zulmkot, There are eighty villages in all.

to the west of Chighar Sarái); on the north by the villages of Nári Arnoi and Lámbarbat (all in Chatrál); and on the north-east by the Káfaristán road and Dír; on the south-east by Independent Utmán Khel, and by the Independent Mohmands on the south-west; whilst beyond them in the south lie the tahsíls of Hashtnagar and Doába in the Pesháwar District.

2.—Utman Khel.

The eastern boundary is formed by the villages of Hissár and Totakán in Swát. Near the last-named village, the Swát River is joined by the Panjkora stream. The Mohmand country lies to the south, and Náwagai in Bajaur forms its north-west boundary. On the north it is bounded by the Panjkora and Náwagai *parganahs* in Bajaur, and on the south by Tangi in the Hashtnagar tahsíl of the Pesháwar District.

The Utmán Khel territory is populated by the following clans :—

Asíl in the *parganahs* of Sipri and Práng Ghár.

Shammuzai	... Arang (called also Arang-Barang).
Matakai Mándal	... Upper Utmán Khel.
But-kor	... Ambár.

Besides these about 200 Mulagori families are found in Sipri.

The following are the principal villages in Utmán Khel :—

Gokah, Sipri, Aurangabad, Ambáhár, Balrámpur, Kilagai, Matakai, Kalála, Bándágai, Manodheri, Súrlandi, Nazarkili, Hayatai, Jor, Bijigrám, Shinkai, Sara Miána, Batai, Manogai, Dargai, Markháni, Bágh, Bango, Báru, Des, Walai, Narinj, Gundi, Azu, Agra, Barang, Nazar Miána, Amánkot, Sarláru, Murdarrah, Targhao, Anjkokai, Bato Miána, Khárai, Kila, Ghiljai Darrah, Gumbatai, Sangar, Sháti Miána, Kharkai, Chinarúna, Chingai, Siprai, Padosha.

3.—The Mohmand Country

Lies to the south-west of Utmán Khel and Bajaur, north of the Kábul River, and to the west of Shabkadar in the Pesháwar District.

4.—Dir

Is bounded on the east by the Kohistán,* or highlands of Dír and the Pátrák River, beyond which again lie the mountains of Swát, called Hoshu, Kalám and Khandiyah† ; on the west by the villages of Shál,

* Kohistán Dír comprises Tal, Pátrák, Gowaldi, Lámuti, Gálkot, Barikot, Bihár, Dukdarrah, Kurmi and Umráli, and is bounded on the east by the Khandiyah mountain up to the banks of the Indus; on the west by Shiríngal in Dír; on the north by Darrah Shoshai in Chatrál; and on the south by the Hoshu and Kalám mountains in Swát.

† Khandiyah is bounded on the west by the Kohistán of Dír; on the east by Tangír; on the north by Bárnas and Reshan in Upper Chatrál; and on the south by the villages of Siyú, Jíjal and Pattan up to the banks of the Indus. On the opposite bank of the Indus are Pállas and Koli on the Hazára border.

Shangar and Dángám in the *parganah* of Asmár, and the Chatrál River, beyond which lies Káfaristán and the country of the Kámta, called also Kamak and Kámozai; on the north by the villages of Ashrat, Galaták, Kid, Mírkandi and Kotal Lahori in Chatrál; and on the south by Kotgrám, Uchúna on the borders of Dír, Shewa in Adínzai (Lower Swát), Talásh, and Panjkora.

5.—Swat.

Boundaries.

East—south-east, Kohistán, Kánah, Ghorband and Chakesar.

West—south-west, Utmán Khel, north of which lies Bajaur.

North—The Laram hill, north of which lie Panjkora and Kunatér, in Dír.

North-east—The Hoshu and Kalám mountains.

South—The Ilam and Jowári mountains, which form the boundary of the Sálárzai *tappa* in Buner.

The village of Mingorah lies in the Babúzai *tappa* in the very centre of the Swát Valley—

(1). Eastward of Mingorah are the *tappas* of Matorezai, Azi Khel and Jinki Khel.

(2). To the west of Mingorah lie the *tappas* of Babúzai, Abba Khel, Musa Khel, Baezai, Khán Khel, Thánah and Ránizai.

(3). To the north-east of Mingorah the *tappas* of Nikbi Khel, Sibujnah, Shammuzai and Adínzai are situated.

(4). South of Mingorah lie the villages of Saido (seat of the Akhúnd), Shílbándi, Kokári and Jánbíl.

The Swat River.

This river rises in the north-east of the Hoshu and Kalám mountains, and, flowing through Baránivál, Jowári, Binauri and Páitai, issues by the Tikdárí Pass and swells into a river near Gul-i-Bágh and Chár Bágh in the Jinkí Khel *tappa*. It then flows westward and joins the Panjkora River near the villages of Hissár and Totakán in the Ránizai *tappa* of Lower Swát, and the united streams pass through Utmán Khel, and flow down to Abazai in the Hashtnagar *parganah* of the Pesháwar District. Villages are scattered on either bank of the river, which flows through a level country. The eastern part of the country in which the upper course of the river lies is called Upper, and the western part, Lower Swát. Upper and Lower Swát are divided by the river into two equal parts. The water of the river is utilized for irrigation.

(6).—Buner.

Boundaries.—North-east and east by the Chakesar Valley; due east by the Hassanzai and Maddo Khel; south-east by Chamla;

south and south-west by British territory; and west and north-west by Swát. The eastern part of Buner comprises the *tappas* of Isazai and Chigharzai, while the western part is comprised in Sálárzai. The southern portion is occupied by the Nurezai, and the northern by the Gadázai. In the centre are the Ashazai and Daulatzai *tappas*. All the *tappas* are called after the names of the tribes inhabiting them. A number of small streams rising in the Ilam and Dawásari mountains unite and form the Barándu River, which falls into the Indus.

Chamla.

Chamla is bounded on the east by Karna and the River Indus; on the west by Saddhúm and Rustam in the Yúsafzai sub-division of the Pesháwar District; on the north-east by Buner; and on the south by Chinghai and Panjtár and the Khuddu Khel *tappa*.

The Mahaban Mountain

Is bounded on the east by Sittána and the villages of Kiáh and Khabbal in Independent Yúsafzai; on the west by Chingai, Panjtár, Dágai and Totáli, in the Khuddu Khel country; on the south by the Gadún (whose chief villages are Gandaf, Bísak, Sálár and Dálauri); and on the north by Chamla.

Malka, the seat of the Hindústáni fanatics in 1863, is situated on the southern slope of Mahában.

The Panjkora River.

In the north-east highlands of Dír a stream issues from the Tal Pass, and is joined by the waters flowing from the Kurmi Pass. The united streams are successively joined by the waters from the Lámuti, Chandrai, Samad Sháhi, Pátrák, Dukdarrah, Hiáku and Dodbá passes. Near the Dodbá Pass they are joined by a stream flowing from the Lahori Kotál to the north of Dír. The river then flows through the Chukiátan Pass, which it drains, and further on is joined by the streams from Upper and Lower Baráwal, which rise in the west of the Binshai range. It next flows through the Dárwárah Pass, and is joined by a stream from the Hosheri Pass to the east. It is afterwards joined by the streams flowing down the Niák and Panjkora passes. The last mentioned gives its name to the united waters. Passing onward it is joined by a stream, which issues from the Tormang Pass in the south-east. The waters of the Sháhzádagi and Rabát passes join it from the north and south, respectively. When the river passes by Walai, it is joined by the Jandol stream coming down from the west. At the village of Talásh it is joined by the Talásh stream flowing from the east. From Talásh the river turns due south for some 9 miles and touches the eastern slope of the hills in the Utmán Khel Pass, and joins the western bank of the Swát River at Hissár and Totakán in Swát, and then flows down to Abazai.

THE JANDOL RIVER.

This river is formed by the streams of the Watli, Bábkara, Pashat and Náwagai villages, which unite below Náwagai. Flowing through the *tappas* of Khár, Jár, Munda, Jandol, Gárra, Kotkai and Walai, it is joined near the last-named place by the Panjkora River. The lands in Jandol and Khár are irrigated from it.

GEOGRAPHICAL DESCRIPTION OF BAJAUR.

The boundaries of Bajaur have been already given. The following is a detailed account of the *parganahs* comprised in it :—

I.—NAWAGAI, in which is the seat of Government.

1. Boundaries :—

East—Khanate of Khár.

West—Mitai * and the Kunar road.

North—The Chamarkand mountains.

South—Pindiáli.

2. Principal Villages :—

Náwagai, Lashora, Chingázai, Shamshak, Nawá Kili, Dheri, Kutar, Máíchína, Ináyat Kili, Shínkot, Bádsamúr, Bánda, Umri, Kharáfa, Sharíf Khána, Kotkai, Dozakh Sháh, Rashakai, Bahádar Kili, Surán Kamar, Gullokas, Loi Jor, Loi Sam, Dodah, Tewará, Lakhtai, Alangár, Kágápan, Kúi, Bakhmal Sháh, Chanárai, Khazína, Sagai, Kilágai, Lakrai, Tarkai, Tangai, Odán Sháh, Chingai, Amrohi, Kandao Kohi, Mani Kili, Kharai, Adam Khán Kíli, Núr-ulla, Kosar, Yaghrai, Bar Kamángirah.

II.—KHAR, once the seat of Government in Bajaur, was called Taghar (the carpet of Bajaur).

1. Boundaries :—

East—Munda in Jandol.

West—The villages of Chingázai and Shínkot in Náwagai.

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* MITAI, OF THE MUSA KHEL MOHMANDS.

This territory is bounded on the east by the Surkamar range and the Náwagai villages of Bahádar Kili and Rashakai; on the west by the Sáfi villages of Shakhál, Gargi and Shungri; on the south by the Mohmand villages of Chanarai and Bedmani; on the north by the Akba Pass and the villages of Arít and Ispiná-suka in Kunar. There is a population of about 3,000 in Mitai, which is independent territory. Syad Mahmúd Bádshah, of Kunar, used to give the tribe Rs. 1,000 a month on condition of their rendering him assistance in time of need. The Kháns of Bajaur also give them an allowance of grain on each crop. Moghal Khán, Khán of Goshta, and the Khán of Lálpura give them *lungís* and allowances. Syad Mahmúd Bádshah, who is in rebellion against the Amír of Kábul, is now in Mitai, which is an asylum for Afgháns who conspire against the authority of the Amír.

North—Bábkará and Pashat occupied by the Sálárzai.

South—The villages of Mani and Mahram Ghondi in the Utmán Khel country.

2. Principal villages :—

Khár, Jár, Pashtú Kila, Háji Lawang, Mámundi Kila, Morúsa, Shekh Bábá, Gang, Kamar, Charkandi, Rágho.

III.—JANDOL. Capital—Bárwá.

1. Boundaries :—

East—Tortíga, commonly called Tordheri, and the villages of Ghori and Jo'ído, Panjkora, and a part of Maidán Bándi and Jánbatai in Dír.

West—The village of Jár in Khár, and part of Urmámund.

North—Sháhi, Jánbatai, the Binshai road and Asmár.

South—The villages of Kalálá, Bándagai, Shammuzai in Matakai of the Utmán Khel.

2. Principal villages :—

Bárwá (the capital), Munda, Kurt Kanú, Músa Khel, Tor, Shína, Kharíf, Sadbarg Kili, Dámthal, Miskíni, Bándi, Gambír, Chodah, Kotkai, Mían Kili and Mayár.

IV.—UPPER BARAWAL, also called JANBATAI.

1. Boundaries :—

East—Lower Baráwal and parts of Talásh and Kunatér in Dír.

West—The Binshai Pass, Asmár, and the Káfaristán and Hindúkush roads.

North—Some villages of Dír and Nári in Chatrál.

South—Some villages of Jandol.

South-east—Utmán Khel.

2. Principal villages :—

Jánbatai, Dár Kandi, Upper and Lower Sháhkot, Upper and Lower Bín.

V.—LOWER BARAWAL, also called BANDI.

1. Boundaries :—

East—The village of Chukiátan, belonging to Dír.

West—Jánbatai.

North—The villages of Nári, Arnoi, Lámbarbat, belonging to Chatrál, and the Chatrál River.

South—The village of Hayáseri in Maidán.

2. Principal villages :—

Bándi, Warkhán, Sandráwal, Surbát.

VI.—MAIDAN.

1. Boundaries :—

East—The village of Lájbok in *tappa* Painda Khel in Dír.

West—Bárwá, capital of Jandol.

North—Bándi, in Lower Baráwal.

South—Hayáseri in *tappa* Nusratdín Khel in Dír.

2. Principal villages :—

Bándi, Gaur, Nágotal, Dukri, Banáti, Gurgat.

VII.—ASMAR.

1. Boundaries :—

East—The village of Sháhú in Chatrál and the Chatrál River.

West—*Tappa* Urmámund and the villages of Shortan and Shígal belonging to Urmámund.

North—The Chatrál River, the Kushtoz and Uráni villages of Káfaristán.

South—Pashat in Bábkara of the Sálárzai.

2. Principal villages :—

Asmár (the capital), Shál, Shangar, Orghuzbágh, Bedáo, Chodah, Kishintugh, Súrkamar, Dangám, Bar Dangám, Tátgá, Dhaná, Zurbaráwál, Dherí, Dambar.

VIII.—BABKARA.

1. Capital :—Pashat.

2. Boundaries :—

East—The villages of Ganbír and Mían Kili in Jandol.

North—The villages of Dheri and Dangám in Asmár.

West—Darrah Watli in Kakázai Urmámund, and the village of Chirgori in Khár.

South—The villages of Jár and Rái in Khár.

3. Principal villages :—

Pashat, Loigrám, Kotkai, Ghánami, Koh-i-darrah, Kila Mullá Sayíd, Tangi, Bándá, Bátwár.

IX.—SALARZAI, which contains the following sub-divisions :—

(1) Mámund, (2) Urmámund, (3) Kakázai, (4) Chármang, (5) Shekh Bábá, (6) Darrah Watli.

(1.) Mámund.

1. Boundaries :—

East—Villages of Thákar and Miskíni in Jandol.

West.—Mandola, Dobra and Urmámund.

North—Shígal and Chighar Sarái, Sarkáni in Kunar, and the Chatrál River.

South—Háji Lawang in Khár, and Náwagai.

2. Principal villages :—

Tangi, Liradarrah, Bándá, Bardarrah, Ghundai, Gohi, Chirag, Chauntra, Muhassil Khán Kotkai, Shangargal, Batwáli, Loigrám, Udigrám, Dabar, Ságai, Bábwár, Gandíl, Ghákhai, Tanlá, Sharghashau, Háji Lawang II, Pashat II, Arkarí-kotkí, Kánbat, Asaf Khán Kor, Chandan Khel, Agi Khel, Sadak Madak.

(2.) Urmámund and Darrah Watli.

1. Boundaries :—

East—Bándá Mulla Said in Mámund.

West.—The villages of Kamar and Amánath in Kakázai.

North—Karbúri, Kanásar and Dambar, belonging to the Shinwári tribe and Asmár.

South—The villages of Shínkot, Ináyat Kili, Chármang, Shekh Bábá in Náwagai.

2. Principal villages :—

Tani, Chingai, Dánwádola, Budhán, Bámezai, Budháli, Munár Kot, Hazárnáo, Shági, Almazai, Chingai II, Sháhi Tanga, Mína, Karkai, Sipri, Bandagai, Kágá, Mukhá, Mánúgal, Sunno, Shultan, Panbazára, Chugám, Dabar, Píli, Argadheri, Shakrai, Nindhári, Giwácha, Laramkas.

(3.) Kakázai.

1. Boundaries :—

East—Villages of Hazárnáo and Argadheri in Urmámund, and Darrah Watli.

West—Villages of Karála, Degán, in Chighar Sarái.
North—Villages of Mukhá and Miána in Urmámund.
South—Village of Bánda Kotkai in Urmámund.

2. Principal villages :—

Khallorzai, Tanga, Dág, Girigál, Kurtai, Bagwai, Kamar, Kohátai, Gabíri, Shagru, Malál Kili, Nakhtar, Ghákhai, Kat-kot, Galai, Agra, Ghundai, Kat (I), Kat (II), Larazgai, Barazgai, Malangai, Amánat, Kamar (II), Gardíba, Dabrai, Bar Tarkhogo, Lar Tarkhogo, Ajab Shágai, Babru, Kotgal, Chanár, Patao, Dabridam, Pichai, Marora, Hisára.

(4.) Chármang and Shekh Bábá, called also Lakro Bábá.

1. Boundaries :—

West—Kunar and Mitai.
East—Náwagai.
North—Urmámund and Darrah Watli.
South—Kamángira in Náwagai.

2. Principal villages :—

Rashakai, Loisam, Shewi, Tangi, Asghar, Sidhar Sháh, Manúgai Chanár, Abhi, Surgai, Ghandai, Háshan, Bábra, Gothai, Angichármang, Náwa, Kotkai, Darak Sháh, Panora, Shekh Kili Panora, Injíri, Shamsai, Doda, Loijor.

THE MOUNTAIN CHAINS OF BAJAUR.

1. Koh Darrah Shekh Bábá.
2. Koh Kamángira, called also Milkai; it extends to Náwagai.
3. Koh Darrah Chármang, called also Mitai Malhár. It branches off from the main chain in Bábra and terminates at Sharíf Khána. Mámund lies to the east of it, and Chármang to the west. On the north is Darrah Watli and the highlands of Loi Sam.
4. Koh Darrah Watli, in Náwagai, also called Línai. At Koh Sipri a spur branches out from it and extends as far as Utmán Khel. East and north of it lies Bábkará, and Watli on the west, and Ináyat Kili on the south.
5. Koh Darrah Jandol, called also Sháhi, extends as far as *tappa* Maidán on the west, and to the Indus on the east. South-east of it lies Yúsafzai, and Jandol to the west; to the south Shammuzai and the Utmán Khel country.
6. Koh Darrah Baráwal, also called Uchúri, branching out from the main chain at Jánbatai, extends as far as Bibíor and Shazádi; Swát lies to the east of it, Baráwal to the north, Jandol to the west, and Maidán to the south.

7. Koh Darrah Bábkará, called also Karahmár, extends as far as Mían Kili; Munda lies to the east of it, and Khár to the south and west.

8. Koh Darrah Maidán, called also Atan Darrah, extends as far as Shammuzai. Lájbok, in the Sultan Khel *tappa* of Dír, lies to the east, and Jandol to the west of it. On the north is Lower Baráwal, and on the south Nasra Dín Khel in Dír.

9. Koh Darrah Mándul and Shormán, called also Chaugán, extends as far as Shammuzai in Utmán Khel. The following are the principal villages in this range:—Máni, Dargai, Mána, Makni, Top, Mánogai.

10. Koh Hindú Ráj extends as far as Sirkáni and Asmár. The following are the principal villages in this range:—Hissárak, Asára, Mírwa, Bijai, Walidam, Dándam, Chanár, Talpar, Pítiyari. The villages are peopled by Sálárzai Mohmands.

11. Koh Shammuzai commences at Náwagai and extends to Panjkora. Swát lies to the east of it, and Khár to the west, Jandol to the north, and Arang and Práng-ghár to the south. This range is occupied by the Asil Utmán Khel.

Streams and Rivers of Bajaur.

1. The territory of Náwagai is drained by about fifty streams, which are utilized for irrigation and drinking purposes. The people store rain water in tanks, which are called *jaur* in this country, meaning a depression.

2. The Chingázai territory is drained by a number of streams, which empty their waters into the Rud-i-Jandol near Loisam and Shínkot.

3. A stream issues from the Watli Pass, and, joining the streams from Gambír, falls into the Rud-i-Jandol.

4. A stream drains the Bábkará Pass and joins the Rud-i-Jandol near Khár.

5. The Jandol streams fall into the Rud-i-Jandol below Khár, at which place a stream from Kakázai also joins the Rud.

Minerals of Bajaur.

Iron is manufactured in the Baráwal *tappa* by the following process:— Black sand is found in the beds of the ravines. This sand is specially found in the Soz ravine. The women, and sometimes men also, engage in gathering the sand, and burn it in kilns. The sand is melted into uneven and shapeless pieces of iron ore, which are again burnt in a

larger kiln and worked into masses, weighing five and six seers apiece. The iron thus obtained is exported to Pesháwar, Kábul and Hazro. If worked with care, the production may be estimated at about forty thousand maunds of iron per annum. Iron is also worked in the Maidán and Jandol *tappas*.

Manufactures of Bajaur.

Raw hides from the highlands of Swát, from Kána, Ghorband and Puran on the banks of the Indus; from Kánbat, Kumbar and the highlands of Dír, Khandiyah, Daríl and Tangír are brought to Mían Kili and Mayár in Jandol to be cured, and are exported thence to Kábul by way of Kunar and Chighar Sarái. The saddles, harness, &c., for the Kábul army are made from this leather. The quantity exported in the years 1877 and 1878 (when Sher Ali Khán was in opposition to the British Government) was very large. The leather is also exported to Pesháwar, Hazro, and other places.

Agricultural Produce of Bajaur.

Wheat, barley, pulses, peas, mustard, large millet, rice, *mung*, black *másh*, *lobia*, *kalúl*, sesame, cotton, tobacco, turnips, onions, radishes, and many other vegetables. Cotton is not much cultivated.

Fruits.

Native name.	*English name.*
Angúr	Grape.
Tút	Mulberry.
Unáb	Jujube.
Injír	Fig.
Shaftálú	Peach.
Kaisi	Do.
Chilghoza	Pinenut.
Badám	Almond.
Akhrot	Walnut.
Kharbúza	Melon.
Tarbuz	Watermelon.
Anár	Pomegranate.
Kishta	Apricot.
Anárdána tursh	Dried pomegranate seeds.
Náspáti	Pear.
Khubáni	Nectarine.

Mountain Fruits.

Gurgura, tángu (pear), amlok, momání, mánu, seb (apple), amrúd (guava).

Crops.

Cultivation for the *rabbi* (spring crop) lasts from September to November, and the harvest from the end of April to the end of June.

Cultivation for the *kharíf* (autumn crop) lasts from April to August, and the reaping begins in September.

Rice is cultivated in April, and then cotton. *Jawár* and other grains are cultivated in the month of July. The fruits ripen in the months of June, July and August.

Land measure used in Bajaur.

In this country, land is not measured by the *bigah* or *jaríb*, but the ordinary measure used is *bakhrah* or *puchá*. Twenty *bakhrahs* or *puchás* go to one *shilgun*. The *bakhrah* is of different quantity in different places.

In the unirrigated land the quantity of the seed sown in one *bakhrah* is from six to eight maunds, and in the irrigated land four maunds. The produce varies from a hundred to two hundred maunds in one *bakhrah*. The scale used for measuring grain is the *kharwár*, which is equal to 8 Pesháwari maunds. The division into *bakhrahs* and *shilguns* was introduced in 1505 in the reign of Bábar by Shekh Mali, Chief of Yúsafzai, who was a descendant of Kais Abdul Rashíd (the ancestor of the Afgháns) in the thirteenth generation. Though he was a Yúsafzai, yet his memory is revered by the people of Bajaur. He was a contemporary of Mirza Ulugh Beg (who died in 1489) and Bábar.

Custom of exchanging Land.

This custom is called *Khansara* in Afgháni, and is in vogue only in the Utmán Khel clan and not in other parts of Bajaur. The period of the exchange of land differs in different localities.

The Tribes of Bajaur.

The Tarkaláni or Tarkáni is the chief tribe of Bajaur. They are descended from Tark, an illegitimate son of Khushai or Khukhai, and Mussamát Basso, his concubine. Tark was an uncle to Yúsafzai, and a half-brother of Mund, son of Mussammát Marjána, Khukhai's lawful wife. Mund had two sons, Umar and Yúsaf. Tark was a descendant of Kais-bin-Abdul-Rashíd in sixth descent. The Tarkalánís possess no connected genealogical accounts like other more civilized Afghán tribes.

The following are the divisions of the Tarkaláni or Sálárzai tribe:—

Ibráhím Khel, Hilál Khel, Mahmúd Khel, Músa Khel, Jola Khel, Alí Beg Khel, Chandan Khel, Agi Khel, Kakázai, Mámund, Urmámund, Tor Khel, Alí Khel, Barozai, Ausa Khel, Uriázai.

The other clans who are not Tarkalánís, but live amongst them, are called Wasli Tarkaláni. They are as follows:—

Kandhári, and Gurbuz, branches of the Sáfis.

Hidal Khel, a branch of the Shinwári.

Sulemán Khel, a branch of the Shinwári.

Hilálzai (Shinwári), Ghilzai, Sirkáni.

The following is a list of the clans with the territories they occupy:—

Ghilzai in Náwagai.

Ibráhím Khel, in Náwagai.

Kandhári branch of the Sáfis, in Kundo Kohi, Amroha, Chingai Odán Sháh, and Kila.

Gurbuz branch of the Sáfis, in Tarkitangi, Lakrai, Ziárat, Khazína Chinarai, Kokpánd.

The Hidal Khel, Sulemán Khel, and Hilálzai Shinwáris—in Alangár, Sháhgai, Chamarkand, Karkani, Lunai, Galúna, Kamángira, Shídá, Tangi, and Kotkai—villages of Náwagai.

The Ibráhím Khel, Hilál Khel, Mahmúd Khel and Jola Khel Sálárzais—in Chármang.

The Tor Khel, Alí Khel, Ausá Khel, Músá Khel, Alí Beg Khel, Sálárzais—in Jandol.

The Kakázai and Mámund Sálárzais—in Hindu Ráj, Bábkará, Darrah Watli and Pashat.

Mahmúd Khel Sálárzais and the Sarkáni, in Ganjgal.

Urmámund Sálárzais in Shortan, and some Shinwáris in Darrah Shekh Bábá.	In Khár.
Rudhari Khel*	

The *parganah* of Asmár is peopled by Ibráhím Khel, certain sub-clans of Sálárzai, and others. The Bahádar Sháh Khel and Shumán Khel live in Maidán.

* The name given to the people of whatever clan living on the banks of the Rud-i-Jandol.

Forts of Bajaur.

(1).—In Náwagai:—

1. Náwagai. This fort is in good repair, and is capable of holding 5,000 persons. It mounts one gun.

2. Ináyat Kili. 3. Bádsamúr. 4. Chárgori. 5. Kala Adam Khán.	Small posts, each capable of holding 300 persons.

(2).—In Khár:—

1. Khár, an old fort and strong, unoccupied since the death of Mír Alam Khán; will hold 6,000 persons.
2. Jár—4 miles from Khár, towards Jandol.
3. Pashtú Kila.
4. Mámundri.
5. Háji Lawang.

(3).—In Jandol:—

1. Bárwá, the capital, a strong fort, will hold 5,000 persons.
2. Dámthal.
3. Kánbat.
4. Sadbarg.
5. Shína.
6. Gambír.
7. Miskíni.

(4).—In Munda:—

Munda—Also a number of small posts on the north side of the Rud-i-Jandol.

(5).—In Upper Baráwal:—

(1) Sháhí, (2) Jánbataí, (3) Hidu; all strong forts.

(6).—In Lower Baráwal:—

(1) Dári Kandi, (2) Pan, (3) Darkhán, (4) Sandráwal, (5) Surbát, (6) Atan.

(7).—In Maidán:—

(1) Bándi, (2) Sangar, (3) Dukri, (4) Kátbatai.

Dír.

The boundaries of Dír have already been given.

The following are its divisions :—

Eastern Division.

(1). Tappah Larjam, of which the principal villages are :—

Miánajam, Shiríngal, Rusháu, Háyagai, Dogai.

(2). Kohistan Dir.

Principal villages :—

Dokdarrah, Pátrák, Galkot, Tal, Lámuti, Barikot, Bihár.

The people of Kohistán Dír (highlands of Dír) are not Afgháns. They lived at first at Darosh Khel, also called Dusháhi, and are up to this time called Daroshi Khel. They were converted to *Islám* by Akhúnd Bábá, one of the ancestors of the Khán of Dír. The people of the territories lying in the east of their country, and the people of the highlands lying across the Indus, were converted by Akhúnd Salák Bábá in the reign of Aurangzeb. These people belonged to the Siah-posh Káfars. They were expelled by the Yúsafzais from the villages of Bágh, Ingul, Pingul, and Máuki, in *tappa* Darosh Khel.

The Darosh Khel, also called Wadi Talásh, a branch of the Yúsafzai, live in the villages of Sarái, Shamsi Khán, &c. Their country is bounded on the east by the village of Uchúna in Lower Swát; on the west by Kotkai, Gadai and Walai; on the south by the village of Kalála, in Utmán Khel; on the north by Sadu, Shikolí, Lundi, Changai, Kunatér, Khema and Sháhzádi in Dír. Mían Gul of Swát and Rahmatulla Khán of Dír are fighting for the possession of these villages.

Northern Division.

(1). Tappah Barjam.

Principal villages :—

Paránkot, Káshkári, Kulandi, Mína, Gujar-marga, Dobandi.

(2). Tappah Mianajam.

Principal villages :—

Bibíor, Chukiátan, Kair, Shamurgár, Doba, Darora.

Southern Division.

(1). DARRAH HOSHERI, peopled by Painda Khel.

Principal villages :—

Gujar Khán, Jabar, Kábulkuz, Barkábul, Jighábanj, Bátiyár, Likásar, Kassai, Gánshál, Lakalkor, Hosheri, Samkot, Bátal, Gokoi, &c.

(2). DARRAH NIYAK.

Principal villages :—

Warai, Kúzsarwárai, Mullagújar, Mákani, Bálu, Sálkur, Gogyál, Bándi, Kashmíri, Gálgur, Chatgrám, Matár, Kohán, Kárbádi, Sandol, Seri, Niyák, Kandra, Barámdiál Shalga, Almás.

(3). KARU DARRAH, peopled by Painda Khel.

Principal villages :—

Akhagrám, Singári, Shudiyál, Gamíra, Oriyál, Báshta, Shiga, Gal, Darukai, Kalkabanj, Galorai, Kumbar, Butkíla, Dalkha Khel, Zara Khel, Tormang Darrah (Sultán Khel).

(4). KHAL DARRAH, *alias* KHALUNA, peopled by Sultán Khel Rukháni.

Principal villages :—

Khál, Warsak, Shilpalam, Jáfar, Sháhgai, Galkot, Dowao Sapri, Odkai, Tálúta, Kharikot, Shilaungai.

(5). DARRAH PANJKORA (Sultán Khel).

Principal villages :—

Chirgun, Jaigat.

(6). TAPPAH NUSRATDIN KHEL.

Principal villages :—

Barún, Munjai, Udigrám, Hayáseri, Sháhzádi, Shakartangi, Rabát, Gánjlá, Janíra, Dánwa, Mándesh.

(7). SIYAL DARRAH, peopled by Nusrat-dín Khel.

Western Division.

(1). KUNATER, peopled by Sháhi Khel.

Principal villages :—

Upper and Lower Málakand, Kundar, Khema, and Landai.

(2). KOTHA AKHUND BABA, peopled by Ausa Khel.

Principal village :—

Bolambat.

The possession of the above villages is contested by the Khán of Dír and the allies, Umrá Khán of Jandol, Mían Gul of Swát, and Mír Hassan Khán of Munda.

(3). Nura Khel, containing the villages of Khungai, Sado, Shiguli, Sarái Shamsi Khán, Gumbatai, Gorai, Shiggokas.

(4). Pai Khel, containing the villages of Dehhárún, Kotkai, Kotkai Abowali, Walai, Garra, Tortiga.

(5). Lower Barawal and Sirkani (under the Khán of Dír).

Principal villages :—

Atan Darrah, Bíndarrah, Binshai, Shingar, Oghuz, Bágh, and Asmár.

Tribes living in Dir.

The Malazai, the ruling tribe of *Dír*, is divided into two, *viz.*, Sehsaddah and Ausa Khel. The Sehsaddah are again sub-divided into Sultán Khel Painda Khel, Dalkhá Khel, and Zara Khel; and the Ausa Khel into Nusratdín Khel, Shekh Khel, Núrá Khel and Pái Khel.

The Malazai are thus descended from Kais Abdul Rashíd :—

Kais Abdul Rashíd.
|
Sarban.
|
Kharash bím.
|
Kand.
|
Khushai or Khukhai.
|
Mand.
|
Yúsafzai.
|
Akozai.
|
Khwájozai.
|
Malazai.

Forts or Strongholds in Dir.

1.	Dír. A strong fort with 8 towers. Mounts one gun. Will hold	... 5,000	persons.
2.	Panakot to the north of Dír, will hold	... 1,000	„
3.	Shiríngal to the east „ „	... 2,000	„
4.	Chukiátan on the bank of the Panjkora River, south of Dír, will hold	... 500	„
5.	Bibíor „ „ „ „ „	... 1,000	„

6.	Rabát in Nasratdín Khel, south of Dír, will hold						2,000	persons.
7.	Bárún	,,	,,	,,	,,	...	600	,,
8.	Sháhzádi	,,	,,	,,	,,	...	6,000	,,
9.	Hayáseri	,,	,,	,,	,,	...	2,000	,,
10.	Kunatér ,,	,,	south-west	,,	,,	...	1,200	,,
11.	Shulgarh	,,	,,	,,	,,	...	400	,,
12.	Landi Sháhi Khel,,		south	,,	,,	...	500	,,
13.	Khungai	,,	,,	,,	,,	...	600	,,
14.	Walai ,,	,,	south-west	,,	,,	...	400	,,
15.	Shamsi Khán in *tappa* Talásh, Nura Khel, south-west of Dír, will hold					...	300	,,
16.	Sarái in Talásh, south-west of Dír				,,	...	700	,,
17.	Panjkora		south	,,	,,	...	300	,,
18.	Tortíga in Pái Khel, erected by the Khán of Dír to protect his territories from invasions by the Khán of Jandol.							
19.	Kotkai in tappa Maidán, south-west of Dír.							
20.	Kátbatai.							

Mountain Chains and Passes in Dir.

Passes.	*Snow-clad summits.*
Khál Darrah,	Kotal Lahori in the north-west.
Chápar Darrah,	Binshai in the west.
Panjkora,	Kohistán in the east.
Tormang,	Loi Ban in the north-east.
Kárú Darrah,	Jabi Sar in the south.
Niyák Darrah,	Shar in the north.
Hosheri Darrah,	Jás do.
Kair Darrah,	Dargai in the south.
Baráwal Pass,	Saidgai ,,
Atan Darrah,	Saidsan ,,
Dobandi Darrah,	Jabar ,,
Kulandi Darrah,	Lájbuk ,,
Duk Darrah,	Hosheri ,,
Maidán Darrah	

Minerals.

Iron is made by the same process as described in Bajaur, from river-sand in the *tappas* of Larjam, Miánajam and Barjam.

Government of Bajaur.

The country is divided into petty khanates.

Generally the Kháns receive the 6th part of the land produce, but there is no fixed land-revenue in cash. The land is divided into

mountain fastnesses and emigrated to Kandahar and the plain countries. They opposed Rája Kaid, who was desirous of possessing himself of the countries bordering on the Indus. Fifth in descent from Rája Kaid was Porus (Persawar or Pesháwar is called after him), who was attacked by the Greeks under Alexander the Great. A detachment of the Macedonian army marched into the Punjab through Kunar, Swát and Buner. Seleucus, who 20 years after the death of Alexander established a kingdom in Bactriana, received the territories under report as the dowry of his wife, who was a daughter of Chandar Gupta. The religion of Buddha was prevalent in this part of the country in B. C. 240, but the revival of Brahmanism again brought it under the influence of that religion. This is proved by the remains of buildings, the discovery of idols and coins, and the Hindu names of places existing to this day.

Up to the seventh century A. D., the country remained as a part of Kábul under the Hindu Rájas of the Punjab. In the beginning of the 8th century the country from Ningarhar to the Indus was ruled by a dynasty called the "Sultáns of Pech," who, according to the *Bustán Ussiáhat*, *Násikh-ul-tawárikh* and *Akhúnd Darweza*, claimed to be descended from Alexander the Great. Akhúnd Darweza has thus traced their descent from the Macedonian conqueror :—

ALEXANDER,
|
Sultán Shamús,
|
Sultán Jamár, (a descendant of Sultán Shamús after several unspecified generations)
|
Sultán Jaras,
|
Sultán Hindu,
|
Sultán Khajáman,
|
Sultán Figal, — Sultán Behrám.

There is no authority to support the assertion that Alexander left any of his sons in this country; but Marco Polo in the 13th century mentions the fact that the kings of Badakhshán, Darwáz, Chatrál, and Pech claimed to be descended from Alexander, by his wife Roxana, daughter of Darius. It is noteworthy that Sharf-ud-dín Ali Yezdi, the famous biographer of Timur, has adopted the same view in his *Zafar Náma*.

In the beginning of the eighth century the Dilazák Afgháns drove out the so-called descendants of Alexander and occupied the valley of Pesháwar and the mountainous country adjoining it. The Dilazáks and their other Afghan allies gave its present name to the Khyber in memory of the place of the same name in Arabia; and, in conjunction with the Ghakkars (a Zanind tribe on this side of the Indus), began to harass the Rájás of Lahore by their incursions and raids. The Rájás of Lahore gave up the country of Lamghán and Pesháwar to the Afgháns on the condition of their protecting them from

the invasions of the Samáni dynasty and their lieutenants at Ghazni. Shekh Hamíd Lodhi was the Viceroy of the Lahore Rájás at Pesháwar.

Sabaktagín and his son, Mahmúd, expelled Rája Jaipál from this country.

After the death of Mahmúd in A. D. 1020, the Dilazáks defeated the "Sultáns of Pech," who ruled at that time over the territory of Swát, Laghmán, the Sulemán mountains and Tirah, with Aboha in *tappa* Musá Khel in Lower Swát as their capital.

The subjects of the "Sultáns of Pech" were converted nominally to Islám, but in practice they still remained infidels, and were called by the Afgháns *Tor Káfar* (Black Káfars) and *Súr Káfar* (Red Káfars). They consisted at that time of the clans of Desh, Uján, Zerán, Kándarán, Jahángír, Mandra, Ghazna, Malik, Arghuch, Dardyál (the Dárds), Doba, Rána, Mamiyáli and Mutrávi, &c., and were driven into the highlands of Khandiyah, Nandahár, Tikri, Konsh, Bogarmang in the Allai country and Agror on the Hazára border, where their descendants still exist.

Sultán Behrám, on the death of his brother Sultán Figal, was expelled by his nephews from his native country. He travelled into Kashmir and lived for some time at Báramulla (Behrámwála), which he called after his name. He returned to his native country and died at Kot Ningarhar. He left two sons, Sultán Tomna and Sultán Awes, who lived in Swát, but the latter after the death of his brother went back to Pech. In A. D. 1397 Amír Timur descended by the Chora defile of the Khyber and marched into Hindústán.

In 1470, in the reign of Ulagh Beg, the Yúsafzais, the descendants of Khokhai; the Utmán Khel and Ghorya Khel, consisting of the Khalíl, Mohmand, Daudzai and Gagiáni clans, emigrated from Kábul and Ningarhar, and a short time afterwards the Tarkálanis emigrated from Laghmán. These clans expelled the Dilazáks beyond the Indus, with the exception of a remnant which remained in the Pesháwar Valley, and divided the country between them. They then settled in the territories which they now respectively occupy.

In 1504, Bábar invaded Lamghán, Kunar, Bajaur, Swát and Pesháwar, and the chiefs of these countries assented to pay tribute to the Mughals. A portion of the land was also taken into their direct possession by the Mughals, and Sultán Khoja, a nominee of Bábar, managed it. The land is still called "*Mughali,*" and is now owned by the Kháns.

Sultán Awes came from Pech and paid homage to Bábar, who married a daughter of Sháh Mansúr, chief of the Yúsafzais, as mentioned in his work called *Tuzak-i-Bábri*. There were no operations against these countries in the reign of Humáyun.

In the time of Akbar, these tribes rebelled against his authority, and an expedition was sent against them by the Emperor under Zain Khán, his foster-brother, and Bírbal in 1586. The joint commanders

quarrelled, and the result was a complete disaster, in which Bírbal lost his life. Akbar was in the fort of Attock at the time.

In 1587 another expedition under Mán Singh, Viceroy of Kábul, and Todar Mal, marched on Swát, by way of Kunar and Bajaur. The rebels were chastised, and a *tháma* was established at Kánju Dámghár in *tappa* Nikbi Khel in Upper Swát.

Zain Khán, who succeeded Todar Mal, caused the rebels to emigrate with their families to the Pesháwar Valley.

In the 12th year of Aurangzeb's reign the Yúsafzais broke out in revolt, but an expedition under Shamsher Khán, Tarín, who burnt down their stronghold of Langarkot in 1670, brought them to terms.

In 1725, in the reign of Muhammad Shah, and the viceroyalty of Násir Khán, the Yúsafzais rebelled again, and this time escaped unpunished, on account of the impending invasion of India by Nádir Shah, who a year after punished them severely. In 1749 these tribes aided Ahmad Shah Abdali in his invasions of the Punjab and Hindústán.

Nothing worthy of note occurred in the time of Timur Shah, Shah Zamán, or Shah Mahmúd, Saddozai, or in the commencement of the reign of the Bárakzais.

In 1827, when Sardár Sultán Muhammad Khán, Pír Muhammad Khán, and Said Muhammad Khán, held Pesháwar in the interest of Maháraja Ranjít Singh, several of these clans sided with Syad Ahmad of Bareilly and Maulvi Ismail of Delhi, the Wahabi leaders, but afterwards deserted them through the influence of the Akhúnd of Swát, who was also opposed to them. Syad Ahmad defeated and killed Yár Muhammad Khán, Bárakzai, in 1828, at Yár Husen in Yúsafzai. For a time he was successful, but was eventually compelled to take refuge in Bálakot in the Hazára District, and was killed in a battle with the Sikhs under Sher Singh, in 1831. The Sikhs maintained friendly intercourse with the tribes under report, but never penetrated into the hills. Pesháwar was the ordinary refuge for any of their chiefs compelled by internal feuds to leave their tribes.

Ghazan Khán of Dír and Shah Afzal of Chatrál used to send presents to the Sikh Viceroys, and to the Maháraja, and received *khillats* and allowances in return. Ghazan Khán of Dír was given Ghari Mali Khel, in the Momand *tappa* of the Pesháwar District, in *jágír*. Inayát-ulla Khán, Khán of Aladand, in Ránizai in Swát, being expelled from his tribe, took refuge in Pesháwar, and was given the village of Bela Bar Ahmad Khel in Daudzai in *jágír*. Mír Alam Khán, Khán of Khár, escaped to Pesháwar and gave his daughter in marriage to Pír Muhammad Khán, and received Saríkh Maruzai, in Doába, in *jágír*.

After the first Afghán War in 1842, Amír Dost Muhammad Khán was reinstated at Kábul. He determined to annex Bajaur, incited to do so by Amír Khán of Náwagai, a refugee at his court. Wazír Muhammad Akbar Khán was sent to Bajaur, and he conquered the tribes in 1845, but after six months returned to Kábul, and died there in 1846.

In 1849, when the Punjab was annexed by the British Government, Dost Muhammad Khán tried to incite these tribes against the British, but the treaty of 1855 put an end to all these intrigues.

On the annexation of the Punjab by the British Government, the Akhúnd of Swát and other chiefs of the territories under report trembled for their safety, as Swát and the neighbouring districts were the ordinary refuge for rebels against the British authority. They agreed to elect a "king" in 1850, and give tithes for his support, and the man on whom their choice fell was one Syad Akbar of Sittána in Buner, son of Záman Sháh, and a descendant of the famous Saint, Syad Ali, Tirmuzi, *alias* Pír Bábá of Buner. Hamíd Khán; his father, Ajun Khán; Muhammad Umar Khán, Arzbegi Khel; Arsalla Khán, Zaida, Akram Khán, Zaida, and other fanatic and discontented chiefs crowded to the new Court. Khoja Muhammad Khán, brother of Muhammad Sháh Khán, Ghilzai, of Hissárak, also came to Swát. These rebels harassed the British troops posted at Gújar Garhi in Yúsafzai, and ravaged the neighbouring villages. In April 1852, Ajun Khán with 200 horse attacked Chársaddah in tahsíl Hashtnagar, and Ahsán Ali Sháh, the tahsíldár, and some other officials were killed in the affray. In May 1852, an expedition marched to punish Ránizai, Palai, Sher Khána, Sam Ránizai, Sháh Kot, Dargai and Utmán Khel, and succeeded in its object. In April 1858, another expedition was sent against the Hassanzai and Gaduns, the Hindústáni fanatics and Mukarrab Khán of Panjtár.

In 1861, the Hindústáni fanatics, aided by the Amazai and Gaduns, assembled at Malka and ravaged British territory. In 1863, the confederation was joined by the Akhúnd of Swát, the Chiefs of Buner, the Háji Sáhib of Kunar, Faiztalab Khán of Jandol, Ghazan Khán of Dír, and Amán-ul-Mulk of Chatrál. An expedition was sent against them, and they were adequately punished.

Malka, Umbeyla, Lalu, Mandi and other colonies of the Hindústáni fanatics were burnt. The Hindústánis established their colony at Palosa in Chighar Sarái, Upper Buner. They have recently established a military post in the village of Samakta in the lands of the Maddá Khel Gújars, and are trying to re-establish themselves in Malka and Mahában.

Expeditions against the Mohmands.

The first expedition sent against the Mohmands of the Tárakzai and Halímzai clans was in 1852. The Mohmands fought for eight months, under the leadership of Saádat Khán. It was entirely successful. The next expedition against the Tárakzai Mohmands was in 1854. Rahímdád, the leader of the Mohmands, was defeated, and their country ravaged by the British forces.

In 1860, Nawáb Khán of the Pindiáli clan tendered his submission to the Government.

When the Swát confederation was fighting against the British in 1863, Sultán Khán, son of Saádat Khán of Lálpura, joined with the allies, and attacked the British posts of Shabkadar and Matta. Amír Sher Ali Khán, who was on friendly terms with the British at that time, sent his heir-apparent, Sardár Muhammad Ali Khán, against the Mohmands. Saádat Khán was taken prisoner, and died in the Kábul dungeons. In 1877, the people of Buner, incited by Ajab Khán, attacked the village of Saddhum in the *thána* of Rustam, Pesháwar District. Rumours were afloat that a new confederation of all the tribes inhabiting the country under report had been formed, and that the old Akhúnd of Swát was at the bottom of the raid, but on enquiries being made by the Deputy Commissioner of Pesháwar, through the medium of Bahádar Sher Khán, Bangash; Syad Umar; the Mían Sáhib of Gújar Garhi; the Maulvi Sáhib of Shammuzai, and Maulvi Aladád of Pesháwar, it was found that no confederation of the tribes existed, and that the Akhúnd had nothing to do with the raid. The Bunerwáls were heavily fined, and Ajab Khán was hanged.

In 1877, the Utmán Khel, under the leadership of Rakúm Mían, attacked the Abazai Canal establishment. An expedition under Major Cavagnari attacked Sipri, put Rakúm Mían to death, and exacted a heavy fine of Rs. 5,000 from the clan.

Ghulám Muhay-ud-dín and Báz-ud-dín, sons of Rakúm Mían, were killed at Sipri in 1881, in an internal feud.

The Amir and the Tribes in 1877.

Amír Sher Ali Khán, in 1877, was preparing for war against the British Government, and to win over the tribes to his side distributed arms, ammunition and cash amongst them, and incited them to make a *jehád* against the British.

The following is the list of the chiefs and influential personages who came to Kábul to pay their homage, with the number of arms and the amount of the allowances given and promised them :—

Name of Chief, &c.	*Amír's gifts.*
1.—Safdar Khán of Náwagai, Abdul Karím Khán, and Habbu of Náwagai.	Rs. 5,000 a year, 100 fire-arms, a horse and *khillats*.
2.—Dilarám Khán, Khán of Khár...	Rs. 5,000 a year, 100 fire-arms, a horse and *khillat*.
3.—Amán Khán, father of Umra Khán of Jandol.	Rs. 5,000 a year, 100 fire-arms, a horse and *khillat*.
3*a*.—Habíb-ulla Khán (his Munshi)	...A *khillat* and *chogha*.
4.—Hazrat Ali Khán, of Asmár ...	Rs. 5,000 a year, 100 fire-arms, a horse and *khillat*.

5.—Sardár Khán of Bándi Baráwal and his mother Bibi Amír Ján.	Rs. 200 a year, a horse and *khillat*.
6.—The Háji Sáhib of Mían Kili and his son Mansúr Ahmad.	Rs. 3,000 a year.
7.—Akram Khán, headman, with 100 Maliks of the Sálárzai.	Rs. 50 each, a *lungí* and *chogha*.
7a—30 Maliks of Mámund ...	Ditto.
8.—Muhammad Saíd Sáhibzáda, of Jandol, nephew of the Háji Sáhib of Mían Kili (No. 6).	Rs. 1,200 a year, 100 fire-arms, a horse and *khillat*.
9.—Syad Muhammad Akhúndzáda of Mayár.	Rs. 2,500 a year, 100 fire-arms, 2 horses, a shawl and *khillat*.
10.—Rahmat-ulla Khán, Khán of Dír, represented at Kábul by his son, Muhammad Sharif Khán.	Rs. 8,000 a year, 100 fire-arms, title of Nawáb for the Khán, and Sardár for his son.
10a.—The Kázi of Dír	...Rs. 200 a year.
10b.—Hassan Khán, Secretary	...A *chogha* and *khillat*.
11.—Amán Khán, Gadun, with 20 followers.	Rs. 200, 5 fire-arms, a *chogha*, a *lungi*, and Rs. 20 to each follower.

The recent History of the different Khanates and their Chiefs up to the present time.

I.—Nawagai.

The Khánship has remained in this family for generations from the time of Hassan Khán, their common ancestor. Amír Khán was Khán in 1840. He stirred up the Sálárzais and expelled Mír Alam Khán, the Khán of Khár, who went to Pesháwar to seek the assistance of the Sikhs and the Bárakzai Sardárs. On the other hand, Amír Khán sought the assistance of Amír Dost Muhammad Khán for the conquest of Khár. Wazir Muhammad Akbar Khán came to his aid, and after taking Khár occupied the whole of Bajaur. The tribes of Bajaur and Amír Khán were dissatisfied, and rose in rebellion, in consequence of which the Wazir went back in 1845.

Amír Khán was put to death in 1858 by his cousins, the Sháhi Kor. He left three sons, *viz* : Sher Muhammad Khán, Haidar Khán and Abdul Azíz Khán. Sher Muhammad Khán succeeded to and held the title till 1866, when he died. He was succeeded by Haidar Khán, who held the title up to his death in 1874. The following were Haidar Khán's sons :—Safdar Khán, by the daughter of Ghaffár Khán of Jandol; Fattú Khán, by a Káfar female slave; Habbú Khán, Rahím

Khán and Karím Khán, all three by the daughter of Syad Báú Ján, father of Syad Mahmúd, Bádsháh of Kunar. Haidar Khán was succeeded by Karím Khán, his mother being a Syad. His full brothers, Habbú Khán and Rahím Khán, fought with him for the Khánship. Karím Khán expelled both of them towards Kunar and held the Khánship for 2 years.

Fattú Khán conspired with Sháh Khán, son of Imám Syad Khán, son of Ján Gul, son of Mansúr Khán, who was brother of Amír Khán, who slew Karím Khán at the instance of Fattú Khán. This occurred 5 years ago. Fattú Khán became Khán, and a struggle ensued between him and Safdar Khán. After his father's death, Safdar Khán lived at Ináyat Kili.

Fattú Khán only remained in power for 2 years. Three years ago Safdar Khán obtained the Khánship, and peace was at length concluded between the brothers; Safdar Khán retaining Náwagai, and bestowing the villages of Chingázai and Lashora on Fattú Khán. Rahím Khán and Habbú Khán, who were expelled to Kunar, came in, and Kotkai Dozakh Sháh were given them in *jágír*.

Safdar Khán, Fattú Khán and their brothers are on good terms with Umrá Khán, Khán of Jandol, and outwardly also with the Khán of Khár, but at heart are inimical to him. They are also on good terms with Mían Gul of Swát. Safdar Khán's wife belongs to the Mohmand family of Lálpúra, being the daughter of Saádat Khán and sister of Nauroz Khán.

II.—Jandol-Barwa.

The present family has held the Khánship for many generations. Hyát Khán was the first Khán, and left two sons, *viz.*: Faiz Talab Khán and Ghaffár Khán. On his death Ghaffár Khán and Faiz Talab Khán became Kháns of Bárwa and Múnda respectively. Mír Alam Khán of Khár expelled them in 1833, and they retired to Thána in Swát. The tribe rose in insurrection against Mír Alam Khán, and at that time Faiz Talab Khán and Ghaffár Khán returning, became Kháns of Munda and Bárwa, respectively, as before, and held the title for 30 years. Ghaffár Khán died a natural death 30 years ago, whereupon Faiz Talab Khán became Khán of Bárwá.

Ghaffár Khán left 3 sons, *viz.*: Humáyún Khán, Amánat Khán, and Ubaidulla Khán. They were banished by Faiz Talab Khán, who remained Khán for 25 years, and then died a natural death. During his lifetime he appointed his son, Abbás Khán, his successor, but his other son, Yár Muhammad Khán, put Abbás Khán to death in 1870 near Khor Mayár. Faiz Talab Khán then appointed his son Amán Khán his successor, and died in 1871.

Amán Khán banished his brothers Yár Muhammad Khán and Amír Khán to Khár and Maidán respectively, and died a natural death in 1875, having held the Khánship for four years. During his lifetime he disinherited his three sons Umrá Khán, Mír Afzal Khán and Muhammad Sháh Khán, and expelled them to Shammuzai, Matakai, in Utmán Khel.

Zamán Khán became Khán, and remained so for 2 years. Núr Hasan Khán, who, according to his father's will, lived in Kila Tor, was dismissed by Zamán Khán. One night Umrá Khán and Muhammad Sháh Khán came down from Matakai. The latter with one attendant remained outside, while the former secretly entered the fort, which was unguarded. He remained concealed in the fort all day long, and the next evening secretly went up to the chamber over the gateway. After saying his prayers at the time called *Khuftan*, Muhammad Zamán Khán, carrying a lighted torch, was about to enter the place where Umrá Khán lay in ambush, when the latter fired and killed him on the spot. Mujíb Akhúndzáda, *Motamid* of Zamán Khán; Malik Káshkári, and 11 other persons were all slain by Umrá Khán at the same time. This was in 1879, or 5 years ago. Muhammad Sháh Khán captured other forts also.

Umrá Khán became Khán, and the people paid him homage. He began to make friends with the Khán of Dír, and married the latter's daughter, who had been betrothed to Muhammad Zamán Khán.

Mír Hasan Khán, who lived quietly at the village of Barakao, took possession of Kila Tor. Besides this he entered into collusion with the widow of Muhammad Zamán Khán, who occupied Kila Munda, and having married her, took possession of that fort also. Umrá Khán marched down to Munda in order to drive away Mír Hasan Khán. The latter sought aid from the Khán of Dír, whose son, Muhammad Sharíf Khán, came to Munda with a force to his aid. A battle was fought at Budni near Kila Tor, and Mír Hasan Khán maintained his position. Hostilities lasted for a whole year. At length after 2½ years a peace was concluded in 1881 between Mír Hasan Khán and Umrá Khán; Kila Tor, Munda and *Mauza* Miskíni being given to Mír Afzal, Mír Hasan Khán and Muhammad Sháh Khán, respectively, and the brothers were at peace with one another.

Mían Gul of Swát and the Khán of Dír were at enmity with one another in connection with the matter of boundaries, and Umrá Khán hated the Khán by reason of his having given aid to Mír Hasan Khán. Umrá Khán concluded an alliance with Mían Gul, and they resolved to take the following places, which were all in the possession of the Khán of Dír, *viz.*, Shamsí Khán and Sarái in *iláqua* Wádi Talásh; Indílzai, Uchúna, Chakdarrah, Shewa, &c., in Dír. Umrá Khán commenced operations in *tappa* Pái Khel of the Malazai tribe, which lies to the east of Jandol and adjoins Tortíga; and Kotkai, Garhi, Walai, &c., were the scenes of fighting. After 2½ years, *viz.*, in 1881, Umrá Khán took possession of these places after defeating the Khán of Dír.

In 1882, Umrá Khán, with the aid of Mían Gul, took Kunatér, Khema and Kandar in *tappa* Kunatér from the Khán of Dír. Sháhzáda, Malik of the Malazai, who was zaildár of the Khán of Dír, submitted to Umrá Khán. Umrá Khán marched towards Sháhzádi in *tappa* Kunatér, where Súba Khán was zaildár. Súba Khán shut himself up in his fort. Sháhú Bábá sent his disciples to Umrá Khán to say that Subá Khán should not be harassed, and thereupon Umrá

Khán abandoned the siege of Sháhzádi. In the meantime Rahmatulla Khán himself advanced with an army and sent Muhammad Sharíf Khán with Ashraf Khán against Umrá Khán, himself staying at Sháhzádi.

The sons of the Khán of Dír came to Ashraf Khán, cousin of Sháhzáda Malik, at Málakand. Umrá Khán sought aid from Safdár Khán of Náwagai, who came himself, in the beginning of 1883, at the head of 3,000 troops. Umrá Khán and the elder Mían Gul each paid Rs. 1,500 to the Shammuzai Utmán Khel for their allowing a passage to Safdár Khán. Umrá Khán and Safdár Khán encamped at Khema. Umrá Khán laid siege to the villages of upper and lower Málakand and Sháhzádi, which was defended by the Khán of Dír. The Khán of Dír was consequently overcome, and upper and lower Málakand came into possession of Umrá Khán.

In January 1883, the Khán of Dír determined to recover the villages of Adínzai from the elder Mían Gul, and got his previously expelled zaildár, Nasrulla Khán, to accompany him. He also induced his sons to join him, and thus marched towards Adínzai at the head of the combined forces, numbering 3,000 foot and 300 horse, and encamped at Uchúna. Mían Gul strengthened the fort at Shewa and collected supplies. He was aided by the tribal levies of the Kháns of Swát. His combined forces consisted of about 1,500 strong, but he had only 600 foot and 60 horse on the spot. There continued to be slight skirmishes between the parties every day. At length Mían Gul shut himself up in the fort of Shewa and remained so for 15 days in great straits. At this crisis, Umrá Khán of Bárwa went to his aid and reached Shewa after a forced march, at the head of 300 foot and 200 horse and joined Mían Gul. The enemy had no information of the arrival of Umrá Khán. The combined forces of Mían Gul and Umrá Khán made a sortie, and fighting commenced near Uchúna. Sharíf Khán and Jamroz Khán led the army of Rahmatullá Khán. Ashraf Khán, son of the Khán of Dír, and Umrá Khán fought in single combat with swords, and the latter received a slight wound on the thigh. In the engagement which ensued the Khán of Dír was utterly routed. There were 19 killed and 30 wounded on his side, and 10 killed and 20 wounded on the side of Mían Gul and Umrá Khán. A large amount of booty fell into the hands of the victors, *viz.*, 60 fire-arms, 21 pistols, 50 horses and 20 mules, and a number of tents and other stores. Mahmúd Akhúndzáda and Syad Abdul Karím of Kambar, Wazírs of the Khán of Dír, were taken prisoners, and Umrá Khán took them to his capital and inflicted great indignities upon them. Most of the booty was carried away by Umrá Khán, and only a small portion fell to Mían Gul. The Khán of Dír, who, previous to this, exercised considerable power, especially in the parts north of the Swát River, lost all his influence, and has not been able up to the present time (the end of 1883) to regain it.

Mansur Ahmad, Sahibzada of Mian Kili in Jandol.

This personage is a son of Khoja 'Ali, generally known as the Háji Sáhib. The Háji was a noted and influential Syad in Bajaur, and one

of the descendants of Pír Bábá Sáhib. He had access to the Darbár of the Amír of Kábul, and was informed of affairs of State. In the time of Amír Sher Alí Khán, the Háji was at first in receipt of a yearly allowance of Rs. 2,200. When the Amír commenced hostilities with the British Government and sent for the leaders of the tribes living in the neighbourhood of the British dominions and distributed money, arms and *khillats* among them, the Háji's allowance was fixed at Rs. 2,500 a year. Mansúr Ahmad accompanied his father to Kábul in 1877, and his allowance was fixed at Rs. 500 a year. The sole object of giving such allowances was that when war broke out between the British and the Amír, the tribes living on the British border should declare a *jehád* or religious war against the British. Events took a different course, and those objects were never accomplished.

The Háji died in 1879, after the death of Amír Sher Alí Khán, and when Amír Muhammad Yakúb Khán ascended the throne, Mansúr Ahmad went to Kábul to congratulate him. He was at Kábul when the massacre of the Embassy took place on the 3rd September 1879. When General Roberts entered Kábul, Mansúr Ahmad Sáhibzáda returned *viá* Ningarhar, and on the accession of Amír Abdul Rahmán Khán, he again went to Kábul in July 1882, and his allowance, *viz.*, Rs. 500, was continued as before. He returned to Peshávar by way of the Khyber and went to Mecca, whence he returned in February 1883 and visited Bajaur. In the month of August 1883 he again visited the Amír at Kábul, and returned after receiving his allowances.

His elder brother Násir Ali lives with him, but he is not a *Darbári*. His *jágír* comprises one-third of Mían Kili, one-third of Khurd Kili, one-sixth of the villages of Hásham, Sadík Korúna, Ghanam Sháh, Bámpokha, Katásar in Jandol; Kilácha in *tappa* Khár; Nauábád and Khairábád in *tappa* Khár (Náwagai); Mándal, Máni Tangí in *tappa* Pái Khel, Malazai; Ispín Khatakai in the same *tappa*; Bánda Uchatta in *tappa* Malazai Utmán Khel; Chappa in *tappa* Pái Khel, Gídar in *tappa* Núra Khel Malazai; Shín Bánda in the same *tappa*; Latai in *tappa* Nasradín (Dír); Gídar II in the same *tappa*; Bálam Bat in *tappa* Aúsa Khel Malazai; Málakand in *tappa* Aúsa Khel and Bándi Khwár Kháro in *tappa* Asmár. The whole *jágír* consists of about 200 ploughs.

One of the Hájí's wives was the sister of Husen Akhúndzáda of Khál, and she was the mother of Mansúr Ahmad. Another wife was the sister of Hazrat Ali of Kánbat in the Jandol *parganah*, and she was the mother of Násir Ali. He had another wife too, *viz.*, the daughter of Hamáyún Sháh of Chatrál, by whom he had no children. Mansúr Ahmad has two wives, one of whom is the daughter of Parkhún Akhúndzáda of Pashat Sálárzai, and the other a daughter of Sháh Abdul Rahím, Mír of Zebák in Badakhshán. Mansúr Ahmad has two sons, *viz.*, Syad Mahmúd, married to the daughter of the Khán of Asmár, and Abdulla Khán, who is yet a boy.

MUHAMMAD SAID, SON OF TALIBULLA,—NEPHEW OF THE HAJI SAHIB OF MIAN KILI.

This personage is the nephew of the Háji Sáhib of Mían Kíli in Jandol. He was at enmity with the Háji, and was therefore not admitted to the Darbár of Amír Sher Alí Khán.

In 1881 he went towards Kábul with the elder Mían Gul of Swát. Amír Abdul Rahmán Khán fixed Rs. 1,200 as an allowance for him, and he returned with Mían Gul. In 1882 he again went to Kábul with his nephew Pachah Ján, son of N'atulla Khán, and returned having received Rs. 1,200 for his own and Rs. 200 for his nephew's allowance. In August 1883 he went to the Amír at Jalálábád with Dilárám Khán, Khán of Khár. He was requested by the Amír to bring the Kháns of Dír and Bajaur to Jalálábád to pay him homage. He did his utmost to persuade the Kháns of Bajaur to go with him, but to no effect, and he only succeeded in taking Dilárám Khán of Khár with him, and Syad Abdul Karím of Kumbar, Wazír of the Khán of Dír, who took some presents on behalf of his master.

The Kháns and tribes of Bajaur view him with displeasure, and they all suspect him and Dilárám Khán of having made a promise to the Amír to have their country annexed to his dominions. They were still at Jalálábád, when the tribes of Bajaur determined to burn his houses and expel him from the country and to depose Dilárám Khán also. But Mansúr Ahmad Sáhibzáda prevented them from so doing, saying that the Amír was at Jalálábád, and if they did as they proposed, His Highness would be offended and would march against them and harass them. The Sáhibzáda and Dilárám Khán were afraid to return from Jalálábád, but the Khán of Lálpura sent an escort with them, and they reached their homes in safety.

The Sáhibzáda's *jágír* consists of $\frac{1}{12}$ of Mían Kili and of Katásar, and $\frac{1}{2}$ of the village of Amán Kot in Khár. His ancestor, Mían Sákí, came from Swát and settled here in the time of Sardár Khán and Kamr-ud-dín Khán. He is descended from Syad Ali of Tirmuz. His wife is the niece of Sáhibzáda Latíf Ján of Aladand in Swát.

GENEALOGICAL TREE OF THE KHANS OF BAJAUR.

- Hassan Khán.
  - Ibráhím Khán.
    - Shamsher Khán.
      - Manzá Khán.
        - 1. Madat Khán.
          - Abdulla Khán.
            - Kamrán Khán.
              - HAZRAT ALI KHAN, Chief of Asmár.
          - Painda Khán.
            - Amír Khán.
              - Hámidullá Khán, of Bábkará.
        - 2. Hyát Khán.
          - Faiztalab Khán.
            - Amán Khán.
              - Mír Afzal Khán.
              - UMRA KHAN, Khán of Jandol.
              - Mír Hasan Khán.
        - 3. Alayár Khán.
          - Mír Alam Khán.
            - Mír Amán Khán.
              - DIL ARAM KHAN, Khán of Khár.
        - 4. Mansúr Khán.
          - Amír Khán.
            - Haidar Khán.
              - Habbú Khán.
              - SAFDAR KHAN, Khán of Náwagai.
              - Fattú Khán.
              - Rahím Khán.
        - 5.
          - Bahádar Shah Khán.
            - Muhammad Alí Khán
              - Gul Muhammad Khán
                - Muhammad Umar Khán (*alias* Sardár Khán), son of BIBI AMIR JAN, of Maidán.

NOTE.—The Kháns of Bajaur may be divided into two families, *viz* :—

(1). Ibráhím Khel or Ibráhim Kor.

(2). Mast Khel or Mast Kor.

The Ibráhim Khel are found in Náwagaí, Khár, Pashat, Bábkará, Asmár, Maidán and Baráwal; and the Mast Khel, in Bárwá, Jandol and Múnda.

Syad Muhammad, Akhundzada of Mayar, in Parganah Jandol in Bajaur.

Muhammad Kásim, son of Akhúnd Muhammad Alam, Akhúndzáda, resident of Pesháwar, was a Khalifa (deputy) of Shekh Umar of Chamkani in the Pesháwar District, who was a "Pir" (spiritual leader) of Ahmad Sháh Duráni, and his tomb exists at Chamkani. He was a Musa Khel of Jandol in Bajaur.

Muhammad Alam, Akhúndzáda, was his deputy, and after him his son Muhammad Kásim, who was succeeded by his son Syad Muhammad, whose brother, named Táhir Akhúndzáda, now resides at Pesháwar.

Syad Muhammad holds a *jágír* of about 200 villages in the Miskíni Pass, in *tappa* Jandol; Kága Kas, Bándri and Ogosam, &c., in Bajaur. One of his daughters is married to the elder Mían Gul of Swát, and another to Sháhu Bábá of Dír. His wife is the daughter of Bíbi Amír Ján, the mother of the Khán of Bándi Maidán. He waited on the late Amír Sher Ali Khán in 1877, and brought back a *khillat* and arms, &c., as mentioned in the list above (*see page* 28). He has visited Amír Abdul Rahmán Khán.

His son Syad Zakaria generally lives with Mían Gul, his brother-in-law, and has lately returned from Kábul with the latter's allowances.

Dilaram Khan, Ibrahim Khel (or Ibrahim Kor), Khan of Khar.

Aláyár Khán was the first Khán of Khár, and after him his son, Mír Alam Khán, succeeded to the chiefship. He ruled in Jandol, Baráwal, Maidán, &c., in Bajaur, and his conquests extended as far as Chighar Sarái in Ningarhar.

He harassed the Sálárzai Kháns, who therefore rose against him. Amír Khán, Khán of Náwagai, supported the Sálárzai Kháns in opposing Mír Alam Khán, who was defeated, and the Khár *parganah* alone remained in his possession. But as he was a persevering man, he came to Pesháwar to secure the assistance of the Sikh Government, through the medium of Sardár Sultán Muhammad Khán, Sardár Pír Muhammad Khán, and Sardár Yár Muhammad Khán, Bárakzais, who then held Pesháwar for the Sikh Government. He left his brother Mír Muhammad Khán and his son Jáfar Khán in charge of Khár meanwhile. He gave his daughter in marriage to Sardár Pír Muhammad Khán.

When Amír Khán, Khán of Náwagai, saw that Mír Alam Khán had gone to seek assistance from the Sikhs, he applied to Amír Dost Muhammad Khán for aid, and the Amír, considering this a favorable opportunity, despatched Wazír Muhammad Akbar Khán, his son, with troops to occupy Khár, which he did without opposition from Mír Muhammad Khán, who submitted to him.

Wazír Muhammad Akbar Khán gradually began to extend his possessions in Bajaur. The Shammuzai Utmán Khels, the Mámunds,

the Urmámunds, the Kakázais and the Sálárzais were dissatisfied with Wazír Muhammad Akbar Khán on account of his oppressive and tyrannical conduct towards them.

Amír Khán, the Khán of Náwagai, who had brought Wazír Muhammad Akbar Khán to his aid, also felt the loss of his country acutely, and he separated himself from Muhammad Akbar Khán and returned to Náwagai.

All the above mentioned tribes of Bajaur rebelled against Wazír Muhammad Akbar Khán, who fled to Jalálábád *viâ* Kunar during the night and took with him Mír Muhammad Khán, brother of Mír Alam Khán, and his family. Only Jáfar Khán, son of Mír Alam Khán, remained in Khár, helpless and disgusted. Amír Khán, Khán of Náwagai, seized this opportunity to take possession of Bajaur, and appointed his son, Sher Muhammad Khán, Khán of Khár, with the assistance of the Sálárzai tribe; and his second son, Haidar Khán, Khán of Pashat.

During this interval Mír Alam Khán remained at Pesháwar owing to the expedition of Wazír Muhammad Akbar Khán and his enmity with Amír Khán of Náwagai and the Sálárzai tribes. The Bárakzai Sardárs granted him in *jágír* the village of Saríkh Mározai in *tappa* Doaba of the Pesháwar District.

Later on Amír Khán, Khán of Náwagai, died, and his son, Sher Muhammad Khán, who was Khán of Khár, succeeded him. Soon after his succession to the Khánship, he of his own accord invited Mír Alam Khán to return from Pesháwar, and conferred on him the chiefship of Khár.

Mír Alam Khán did not live for more than six months. He died, leaving five sons, named Mír Amán Khán, Mír Zamán Khán, Sultán Muhammad Khán, Jáfar Khán and Ata Muhammad Khán. Mír Amán Khán, the eldest son, who had travelled in the direction of Baghdád and Hindústán, came back on his father's death and succeeded to the chiefship.

He became an enemy of Sher Muhammad Khán, Khán of Náwagai, and a fight took place between them as the latter was proceeding to Bárwá, and he was defeated at Gang, which lies three miles to the north of Khár. He again prepared himself for another struggle by collecting the tribes, and attacked Mír Amán Khán, whom he took prisoner at Rágho and sent to Náwagai.

Sher Muhammad Khán then appointed Sultán Muhammad Khán, brother of Mír Amán, Khán of Khár; and Mir Amán, with Dilárám, his son, was exiled and went to India and Turkey.

Two years later Sultán Muhammad Khán also turned against Sher Muhammad Khán of Náwagai. The latter imprisoned the former and appointed Jáfar Khán, his brother, to succeed him. After the lapse of 16 years, Mír Amán Khán went secretly from Pesháwar to the Míans of Changai *viâ* Hashtnagar and Utmán Khel. The Khár tribes united with him at the instance of the Míans, He proceeded to

Khár during the night, and after arresting Jáfar Khán, who was in a state of intoxication (he was in the habit of taking *bhang*), expelled him to Pashat in Kunar and himself became Khán.

His brother Sultán Muhammad Khán, who had been a prisoner of Sher Muhammad Khán's at Náwagai, was released and lived at Máichina and Taláo until his death. Fourteen years later, Dilárám Khán returned to Pesháwar from Turkey, and proceeded to Khár *viâ* Pindiáli, Ambár, Sarramiána and Alizai. Mír Amán Khán, who was infirm and much advanced in years, nominated Dilárám Khán as his successor and died.

Mír Zamán Khán, elder brother of Mír Amán Khán, lived in the village of Jár, and died 15 years ago. His son Gauhar lives in the village of Gang, in Khár, as a private individual. Jamál Khán and Kuchi Khán, *alias* Amír Muhammad Khán, and Zafar Khán, brothers of Mír Alam Khán and uncles of Mír Amán Khán, lived at Jár without having any connection with the chiefship, and have all died.

Dilárám Khán immediately after succeeding to the chiefship considered his elder brother Behrám Khán injurious to his interests and banished him. The latter went to Baghdád, whence he came back in 1882, and is staying with the Shammuzai section of the Utmán Khels. He is ill-disposed towards Dilárám Khán.

Saif-ud-dín Khán and Sarbuland Khán, sons of Zafar Khán, are also living with the Shammuzais and are opposed to Dilárám Khán.

Sarbuland Khán's daughter is married to Muhammad Akbar Khán, the Khán of Lálpura; and the sister of Nauroz Khán, son of Saádat Khán, is married to Safdar Khán of Náwagai.

Dilárám Khán is now reconciled to Safdar Khán. He went to the late Amír Sher Ali Khán, and brought back Rs. 5,000 cash, 100 breech-loading rifles, a horse, and a *khillat* for himself and a dress of honor for his wife.

His wife is the sister of Dost Muhammad Khán, brother of Kámrán Khán, the father of Hazrat Ali Khán, Khán of Asmár.

In August 1883, Dilárám Khán with Muhammad Saíd, Sáhibzáda of Mián Kili, the nephew of the Háji Sáhib, were induced by the Khán of Lálpúra to go to Jalálábád, and they each received from His Highness the Amír a *khillat* consisting of Rs. 1,500 cash, one horse, &c.

Dilárám Khán possesses one gun, and he has sold one to the Khán of Dír.

In 1877, Dilárám Khán raised a regiment of 400 men for Amír Sher Ali Khán, and drilled them according to the system in vogue in Turkey.

OFFICIALS OF THE KHAN OF KHAR.

1. Hazratji Akhúndzáda, Shinwári, resident of Khár, is the Wazír.

2. Behrám Rudhári is a Councillor.
3. Ahmad Dín Akhúndzáda, Sálárzai, aged 80, is also a Councillor.

Hazrat Ali Khan, Ibrahim Khel (or Ibrahim Kor), Khan of Asmar.

Abdulla Khán was the first Khán of Asmár, and after him Kámrán Khán succeeded to the chiefship in 1853. Mirján and Dost Muhammad were Kháns of Dángám and Dheri respectively.

Kámrán Khán died a natural death in 1865, and Hazrat Ali Khán succeeded him. The latter had a brother named Sher Ali Khán and a step-brother, a son of the daughter of Ghaffár Khán.

Hazrat Ali Khán murdered his step-daughter and his two infant uncles, and 10 years later he also killed his uncles, Mírján and Dost Muhammad. Six years ago an attempt was made to blow him up as he slept, but he discovered the plot in time, and killed his Názir and six servants. Four years ago he blew one of his servants from the mouth of a cannon.

He is of a murderous disposition, and is subject to fits of insanity during the summer months.

He is ill-disposed towards Amán-ul-Mulk, because Bargám, Nishágám, Sáo, Nári, Mír Kandi and Bálámbat, beyond the Chatrál River, are in the possession of that chief, and he covets them as they adjoin his frontier. He has, therefore, sought the assistance of the Amír of Kábul, and has betrothed his daughter to His Highness's son during the past year (1883).

Hazrat Ali Khán advises the Amír to take possession of Chatrál. The Amír gave him Rs. 8,000 in cash and 25 breech-loaders, and has promised to give him two mule battery guns to use in a religious war against the infidels, but the Khán has not received the guns up to the present time.

The daughter of Amán-ul-Mulk, Ruler of Chatrál, is married to the Khán of Asmár, and the latter's sister was married first to Mohtarám Shah, *alias* Adamkhor, and after his death to Amán-ul-Mulk. Behramand Khán, cousin of the Khán of Asmár, is Governor of the Shál *iláqua* in Asmár.

Hazrat Ali Khán composes poetry in the Afghán language.

Chief Officers of the Khan of Asmar.

Wazír.—Zafar, a Káfar slave converted to Islám.

Councillor.—Kází Mianján, a Syad of Kunar, now resident in Asmár.

Ditto.—Malik Khálid Khán, Sálárzai, Sáhib Khán Khel.

The Khanate of Pashat in Babkara.

Madat Khán, Ibráhím Khel (also called Ibráhím Kor), was the first Khán of Pashat, and had three sons, named Painda Khán, Núrulla Khán, and Abdulla Khán. Abdulla Khán lived in Asmár, Painda Khán was Khán of Pashat, and Núrulla Khán held the village of Dágai in Pashat.

Painda Khán was a staunch adherent of Amír Alám Khán, the Khán of Khár. When the tribes revolted and expelled the latter to Pesháwar, the former was also banished with him, and was succeeded by his brother Núrulla Khán.

Painda Khán died in the Shammuzai Utmán Khel country. When Mír Alam Khán recovered his chiefship, Amír Bádsháh succeeded his father in the Khánship of Pashat, and Amír Khán of Náwagai installed him after recovering from him Rs. 5000, and Núrulla Khán reverted to the Khánship of Dágai.

Painda Khán had three sons, *viz.*, Hamídulla Khán, Amír Bádsháh, and Firdoz Khán. The latter was Khán of Kánbat and Hamídulla Khán remained with his brother Amír Bádsháh at Pashat, but later on they quarrelled with each other, because Hamídulla Khán claimed the Khánship of Pashat by reason of his being the elder brother.

A struggle ensued between the two brothers, in which Habíb Khán, son of Hamídulla Khán, was slain. Meanwhile Amír Bádsháh died, and Firdoz Khán became Khán of Pashat in his place. He remained in power for a couple of years, and was one night killed by Arsala Khán, son of Hamídulla Khán, who came from Kánbat for the purpose, and the Khánship of Pashat then passed to the murderer's father, Hamídulla Khán.

He died in 1873 after holding the Khánship for five years only, and was succeeded by his son Arsala Khán, who ruled for eight years, and was killed at the instigation of the Sálárzais by Ghulám Ján, son of Núrulla Khán of Dágai.

Abdul Karím Khán, son of Arsala Khán, occupied the Khánship of Pashat for a year, when it was wrested from him by Aslám Ján, son of Habíb Ján and cousin of Arsala Khán, who, however, made him Khán of Kánbat. They afterwards became enemies, but were subsequently reconciled. They have now remained Kháns of their respective possessions for the last six years, and Dilárám Khán is friendly towards them.

A daughter of Aslam Ján, the Khán of Pashat, is married to a son of Dilárám Khán of Khár.

Principal Officials of the Khan of Pashat.

Wazír.—Kázi Abúl Kásim, son of Karím Akhúndzáda, Sálárzai Akúndkhel.

Councillor.—Dost Muhammad Khán, son of Asíf, Sáhib Khán Khel.

Ditto.—Malik Puchah Sálárzai.

Ditto.—Ghulám Ján of Pashat.

THE KHANATE OF BARAWAL BALA (UPPER BARAWAL), OTHERWISE CALLED JANBATAI.

Baráwal Bála was formerly in possession of Hyát Khán, Mast Khel (also called Mastkor), Khán of Bárwá, and he conferred it in his lifetime on his son Firoz Khán.

Alláhdád Khán, son of Firoz Khán who used to live at Ido, raised the tribes against his father and deposed him with the aid of the Khán of Dír and became Khán of Jánbatai in 1877.

One of Alláhdád Khán's brothers, named Ghairat Khán, was at Sháhíkot, and after holding the Khánship for 3 years murdered his brother while on a visit to him. Jánán, son of Alláhdád Khán, enjoyed his father's position for one year, when Ghairat Khán overran his country and forced Jánán to return to Ido.

Ghairat has been Khán since the commencement of 1882, and Fíroz Khán, who is now 80 years old, lives at Zenbánda, a hamlet of Kotha Sáhibzáda, in Bárwá. Jánbatai is now in possession of Muhammad Sharíf Khán, son of Rahmatulla Khán, Khán of Dír.

THE KHANATE OF MAIDAN.

This Khánate is at present held by Bíbí Amír Ján and her son Sardár Khán, Bahádar Sháh Khel, Ibráhím Khel. Bahádar Sháh Khán, Isozai (a branch of the Tarkaláni tribe), gave his name to this family. His son, Muhammad Alí Khán, succeeded him as Khán of Maidán. After the latter's death his son Gul Muhammad Khán succeeded to the Khánship and died in 1863. During his incumbency the forts of Bándi, Kátbataí, Dukrí, Nágotal and Sangar were in his possession.

A noteworthy occurrence of his time was that he was betrothed to Ashráfí, daughter of Painda Khán, Sálárzai, Khán of Pashat, the cousin of Mír Alam Khán, chief of Khár. Soon after his marriage, when the bride was coming to Maidán, *viá* Mayár, Ghaffár Khán, brother of Faiz Talab Khán, the Khán of Bárwá, seized her at Tangi in Jandol and forcibly took her to wife. There was old standing enmity between Gul Muhammad Khán on the one part and Ghaffár Khán and Faiz Talab Khán, Kháns of Bárwá, on the other, because Muhammad Ali Khán, father of the former, had murdered Hyát Khán, the father of the two latter, and treated his corpse with indignity, and Ghaffár Khán revenged himself by abducting Ashráfí as related above.

Painda Khán, father of the bride, in combination with the Sálárzai tribes and Mír Alam, Khán of Khár, the maternal uncle of the lady, marched on Bárwá, and a fight took place. Painda Khán captured the fort, and Ghaffár Khán fled first to Sháhzádi and Hayáseri with Ashráfí, and his family, and finally to Khál in Dír.

Faiz Tálab Khán, brother of Ghaffár Khán of Bárwá, with his family, fell into the hands of Mír Alam Khán, at Zenbánda, while escaping from Miskíni, and Mír Alam Khán handed him over to Gul Muhammad Khán, who took him as a prisoner to Maidán.

Ashráfí sent a message to Gul Muhammad Khán from Khál begging him to come to her rescue. Gul Muhammad accordingly proceeded to Khál and stayed in a house next to the one occupied by Ghaffár Khán. He sent intimation of his arrival to Ashráfí, who told Ghaffár Khán how she had enticed Gul Muhammad Khán into his power. Ghaffár Khán at once made a prisoner of his rival.

After a few days, the Akhúndzádas of Khál held a *jírga* and decided that Gul Muhammad Khán should divorce Ashráfí, so that she might become the wife of Ghaffár Khán, and that Faiz Talab Khán should be released by Gul Muhammad Khán and give his daughter Amír Ján in marriage to the latter to compensate him for the loss of his wife.

Gul Muhammad Khán having agreed to these conditions obtained his release, and on arrival in Maidán married Amír Ján, daughter of Faiz Talab Khán, whom he released from imprisonment. Faiz Talab Khán proceeded to Aladand in Swát on his being released. During all this time Mír Alam Khán was in possession of Bárwá, but as all the tribes of Bárwá and Sálárzai led by Amír Khán of Náwagai revolted against him, he fled to Pesháwar; and Ghaffár Khán and Faiz Talab Khán, who lived together in Swát, came and established themselves as Kháns of Bárwá.

Gul Muhammad Khán was Khán of Maidán, and his two sons, named Muhammad Umar Khán, *alias* Sardár Khán, and Aslám Khan, *alias* Sháhzáda, were born to him by Amír Ján. He had also a third son, Azad Khán, by his wife Gújri.

Gul Muhammad Khán died in 1862, and as his sons were infants at the time, his wife Amír Ján retained all the authority in her hands.

Ghulám Rasúl Khán, brother of Gul Muhammad Khán, who was the Khán of Baráwal Bándí, also called Baráwal Páyán (Lower Baráwal), died in 1870, and was succeeded by his son Sher Rasúl. This gentleman died in 1873 while a prisoner in the hands of Rahmatulla Khán of Dír, and his brother Sher Alam Khán became Khán in his place. He too died in the last quarter of 1874. Rahmatulla Khán of Dír then took possession of Baráwal Páyán and sold it to Amír Ján for Rs. 5,000.

Amír Ján now rules in Maidán and Baráwal Páyán through her son Sardár Khán. This lady gave one of her daughters in marriage to Khoja Muhammad Khán, and after his death she was taken to wife by his brother Rahmatulla Khán of Dír.

Rahmatulla Khán's step-sister, whose mother was a Káshkári, is married to Sardár Khán, son of Amír Ján. Amír Ján's second daughter is married to Syad Muhammad Akhúndzáda, Chief of Mayár in Jandol, and her third daughter is the wife of Mír Hasan Khán, the Khán of Munda, brother of Umrá Khán, Khán of Jandol.

Amír Ján is a very hospitable lady, and capable of giving a valuable opinion in a *jírga*.

In December 1883, Rahmatulla Khán, Khán of Dír, invited Amír Ján and her son Sardár Khán to his capital and imprisoned them because he suspected that the lady was in league with Mír Hasan Khán of Munda, her son-in-law, and Umrá Khán of Jandol, who are his opponents, and plotting against him; and moreover because she wished to give away Baráwal Páyán, a portion of her territory, to Umrá Khán her nephew. He kept Amír Ján in the fort of Sháhú Bábá near Dír, and Sardár Khán in his own custody.

Sháhú Bábá interceded on behalf of the lady and decided that she should give up Bándi Baráwal to Rahmatulla Khán, retaining the Maidán *iláqua* in her own possession. The lady agreed to this condition and returned to her capital, and Umrá Khán's officials, who had been deputed to take possession of Baráwal Páyán, returned unsuccessful.

Rahmatulla Khan, Khan of Dir, and his family.

Rahmatulla Khán's family is descended from the Painda Khel clan of the Sehsadda section of the Mallazai branch of the Yúsafzai tribe. The founder of this family was Akhúnd Bábá, who was a disciple of Banúr Sáhib, a saint of Sirhind during the reign of Aurangzeb, the Emperor of India.

Akhúnd Bábá lived at Walai and Shigokas in Dír. He went to the Punjab and become a disciple of Banúr Sáhib, with whom he remained engaged in devotion several years. He then accompanied Banúr Sáhib to Chakdara, in Adínzai, in Swát. The saint here gave him his shoes as sacred relics, and directed him to settle in the Mallazai country. Akhúnd Bábá first came to Uchúna and Shewa, and having assembled his tribesmen became a religious warrior, and the tribesmen followed him.

In those days the Siáhposh Káfars inhabited Rabát, Tormang, Warai, Jighabanj, Bibíor, Baráwal and the Dír lands, and Akhúnd Bábá commenced a religious war against them. Some of the Káfars embraced Islám, and others fled to the Pátrák hills and settled there as professed Musalmáns, their former habitations having been taken possession of by Akhúnd Bábá and his tribesmen.

Akhúnd Bábá afterwards made repeated attacks in the Tal, Pátrák, Gowaldi Lámuti, Galkot, Barikot, Bihár and Dukdarrah hills, till the Káfars professed the Muhammadan religion, and he imposed tribute on them, which on recovery he used to distribute amongst his tribesmen. Some of the conquered Káfars went to their co-religionists at Darrah Ashrat, Kid, Lámbarbat, Arnoi, Nári and Sáú, which lie beyond the Lahori Kotal, and attacked the Mallazai tribes from time to time. In those days the Tarkaláni tribe occupied Baráwal, Jánbatai and Bándi Maidán. Akhúnd Bábá used to take sheep, goats, cows, *ghí*,

cheese, woollen cords, deer skins, woollen carpets and blankets from them as annual tribute according to the means of the people, and this practice is observed up to the present time.

Akhúnd Bábá died in his old age and was interred at Lájbok in the Painda Khel District. His descendants, Sultán Muhammad and Arsala became Kháns of the Mallazai tribe in Dír in regular succession. Nasím Khán, a descendant of Akhúnd Bábá, was a Khán during the latter part of Ahmad Sháh Duráni's reign, and was succeeded by his elder son, Kásim Khán. During the latter's Khánship some of the Káfars who had embraced Islám again became apostate, and commenced to make raids on Baráwal.

Kásim Khán, aided by the tribes of Baráwal, made war on the Káfars, reclaimed them, and fixed on them the usual tribute. Towards the latter part of the Saddozai reign Kásim Khán was murdered by his son Khánai, who succeeded to the Khánship.

Ghazan Khán, Kásim Khán's second son, was then a minor, and he fled and sought the protection of Sháh Kator II of Chatrál.

Sháh Kator's daughter was betrothed to Ghazan Khán, and the former, a year after the latter had been with him, marched with his troops against Khánai, deposed and imprisoned him at Kotkai, which lies at a distance of 2 miles from Dír. Ghazan Khán became a powerful and energetic chief.

During the Sikh reign he and Sháh Afzal II of Chatrál used to send presents, consisting of falcons, hawks, hounds, *pashmina* and blankets, to the Lahore Darbár through Syad Gul Bádsháh, the Jágírdár of Pesháwar, and received in return *khillats* consisting of shawls, gold bangles, &c.

The Sikh Government conferred on him a *jágír* in the village of Garhi Malli Khel, in the Mohmand *tappa*, in the Pesháwar District, and he received the rent in cash through Syad Gul Bádsháh.

He gave his daughter in marriage to Amán-ul-Mulk, son of Sháh Afzal II. The late Máhárája Guláb Singh of Jammu and Kashmir assigned an annual allowance and *khillat* to Ghazan Khan, who aided the Máhárája in Gilgit affairs against Gauhar Amán of Yásín. Ghazan Khán often fought against Syad Akhbar Bádsháh, son of Nizam Sháh, and the Akhúnd of Swát at Amándarrah, Indílzai, Shamsi Khán, Sarai and Kunatér, with his son Rahmatulla Khán (the present Khán of Dír) acting as Commander-in-Chief. He twice suffered defeat, on account of which hostilities still continue between Rahmatulla Khán of Dír, the son of Ghazan Khán, and the elder Mían Gul, son of the late Akhúnd of Swát.

During the British campaign in Buner, in 1863, Ghazan Khán joined the fanatics with his tribes against Government, and died on his return home after the expedition.

Ghazan Khán's family was as follows:—Akbar Khán, Haidar Khán and two daughters by the daughter of Sháh Kator II of Chatrál; Habíbulla Khán, Jándád Khán, Ajibulla Khán, Khoja Muhammad Khán, Azizulla Khán and Sher Muhammad Khán by the sister of Firoz Khán and Faiz Talab Khán of Jandol; and Ahmadulla Khán, Rahmatulla Khán and Sultán Muhammad Khán by his other wives. After the death of Ghazan Khán, which took place towards the close of 1863, Jándád Khán succeeded to the Khánship with the assistance of his maternal uncles. During the lifetime of Ghazan Khán, Rahmatulla Khán resided in the village of Bibíor, and Sultán Muhammad Khán and Ahmadulla Khán resided at Shamurgár and Shiríngal respectively.

Jándád Khán, who was elected Khán in 1867, had only ruled for a year, when he was accidently killed, while bear shooting at the foot of the Dír hill, by the fall of a rock. On hearing of Jándád Khán's death, Rahmatulla Khán came with a force to Dír from Bibíor and succeeded to the Khánship. Jándád Khán's full brothers were yet inexperienced and careless, and the tribes also disliked them. They fled to their maternal uncle Fíroz Khán in Jánbatai. Before the arrival of Rahmatulla Khán, Ajíbulla Khán was elected Khán, but he was expelled by the former on his taking possession of Dír.

In 1873, Khoja Muhammad Khán and Ajíbulla Khán, while on their way to the Kohistán with the object of collecting an army to fight against Rahmatulla Khán, their half-brother, were murdered at Dodba by Ashraf Khán and Jamroz Khán, sons of Rahmatulla Khán. In 1873 also, Habíbulla Khán died at Jarbera in Khál, and Azízulla Khán in Jánbatai; while Akbar Khán, Haidar Khán and Sher Muhammad Khán also died in the same year.

Rahmatulla Khán's family is as follows:—Muhammad Sharíf Khán, heir-apparent, who resides at Dír; Jamroz Khán, Governor of Shiríngal; Ashraf Khán, Governor of Pannakot; Sher Muhammad Khán, Governor of Bibíor; Amír Khán, Governor of Atandarrah, and Roshan Khán, Governor of Dodba. Besides these, he has also two infant sons, one of them named Sháhzáda. These two last are the sons of the sister of Kokan Beg, son of Sháh Afzal II and brother of Amán-ul-Mulk. Rahmatulla Khán gave his daughter in marriage to his nephew (sister's son) Sardár Nizám-ul-Mulk, son of Amán-ul-Mulk of Chatrál. His second daughter married Sháhi Mulk, Governor of Darosh, the son of Amán-ul-Mulk.

Amán-ul-Mulk of Chatrál has given his three daughters in marriage to the following sons of Rahmatulla Khán of Dír, *viz.*, one to Muhammad Sharíf Khán, one to Jamroz Khán, and one to Ashraf Khán.

Rahmatulla Khán's influence and authority was well established in Dír and Swát, and specially in that tract through which the northern portion of the River Swát passes. The elder Mían Gul, who was always ambitious of ruling, could not put his design into action so long as the Akhúnd was alive, but on his father's death he prevailed on

the independent Kháns in Swát to join him. The Kháns, out of regard to the memory of the deceased Akhúnd, acceded to his request. Having thus strengthened himself, Mían Gul endeavoured to interfere with the power and dignity of the Khán of Dír, especially in the election and removal of the Kháns in Swát, who were under the latter's protection. This gave rise to enmity between the Khán of Dír and Mían Gul, who now considered himself the former's equal. Umrá Khán, Khán of Jandol, also joined Mían Gul against the Khán of Dír, whose authority in Swát and Bajaur was consequently much lessened. Moreover, the Khán of Dír became displeased with his heir-apparent, Muhammad Sharíf Khán, whom he sent to Shiríngal in 1881, and recalled Jamroz Khán. This caused Muhammad Sharíf Khán to intrigue secretly with his father's opponents, Mían Gul and Umrá Khán, who promised to depose Rahmatulla Khán, and to make him Khán of Dír in his stead. On this, Muhammad Sharíf Khán betrothed one of his daughters to Mían Gul's son and the other to the son of Umrá Khán.

This conspiracy against Rahmatulla Khán at last resulted in driving Nasrulla Khán and other feudatories of the Dír Chief out of Adínzai in Lower Swát. Maliks Zardu and Núrdáli took possession of Adínzai with the assistance of Mían Gul, while Umrá Khán of Bárwá seized the villages of Kotkai, Garhi, Walai and *tappa* Páikhel.

In 1882, the villages of Khema and Kandar were taken possession of by Umrá Khán of Jandol, and in the beginning of 1883 the villages of Upper and Lower Málakand and Sháhzádi, which formed part of the Khán of Dír's territory, were also taken by Umrá Khán with the aid of Mían Gul and Safdar Khán of Náwagai.

Between January and March 1883, after fighting many skirmishes at Uchúna and Shewa in Adínzai, a pitched battle ensued in which the Khán of Dír was totally defeated, and all his property and cattle were captured by Mían Gul and Umrá Khán.

Muhammad Sharíf Khán, the heir-apparent of the Khán of Dír personally waited on Umrá Khán to try and induce him to come to terms, and restore the property, &c., plundered by the latter. Umrá Khán proposed that the country called Nímki Maidán, consisting of the villages of Kátbatai, Dukri, Sháhzádgi in *tappa* Nasra Dín Khel, and Kunatér should be given up to him, and Indílzai in Swát to Mían Gul, the Khán of Dír surrendering all authority in these villages. Muhammad Sharíf Khán in reply proposed to arrange the surrender to Umra Khán of the villages of Walai, Garhi, Kotkai, *tappa* Páikhel, Darrah Gori, and Matakai on the borders of Bárwá, but Umrá Khán retorted that as those villages had been conquered by him and were still in his possession, this proposition could not be entertained.

In April 1883, Muhammad Sharíf Khán conveyed this intimation to his father, who passionately exclaimed that he would reconquer the whole of Bajaur and Swát. He solicited Amán-ul-Mulk of Chatrál for aid, but met with a flat refusal.

The Amír of Kábul halted at Jalálábád from February to August 1883 on the occasion of the Shinwári expedition. His Highness expressed to Muhammad Saíd, Sáhibzáda of Mían Kili, his desire of seeing the Kháns of Bajaur and Dír, and asked him to bring them in. Muhammad Saíd delivered the Amír's message to the Khán of Dír and told him verbally to go to Jalálábád, but the Khán refused to do so on the plea of his enmity with Mían Gul and Umrá Khán of Jandol, and his consequent insecurity.

In July 1883, the Khán of Dír sent his Wazír, Syad Abdul Karím of Kumbar, to Jalálábád with presents for the Amír. His Highness then sent Zardád Khán, Mohmand of Lálpúra, to bring the Kháns of Bajaur and Dír to him, when the latter again advanced the same excuse. Up to August 1883, none of the Kháns of Bajaur or Dír, with the exception of Dilárám Khán of Khár, went to Jalálábád.

Rahmatulla Khán, notwithstanding the danger consequent on his domestic feuds, the envy of the Káka Khels, and the prejudices of Sháhú Bábá, passed on Mr. William McNair, of the Survey Department, and his retinue, to Chatrál in complete safety. Mr. McNair, after completing his mission, went to Jammu *viá* Gilgit and Kashmír, accompanied by Wazír Wafadár Khán and a few servants of Amán-ul-Mulk of Chatrál.

In October 1883, the Khán despatched two of his officials, residents of Málakand, with Makassar Mían, Káka Khel, to Jammu, with presents worth Rs. 300, in order to secure the continuance of the allowances which he formerly received from the Jammu Darbár, but which were discontinued through the envy of Amán-ul-Mulk.

In consequence of the Khán of Asmár having betrothed his daughter to the son of His Highness the Amír of Kábul, the Khán of Dír fears that the Amír, having once established himself in Asmár, will eat up Bajaur, Dír and Chatrál one by one.

The Khán of Asmár is at enmity with the Khán of Dír.

Nobles and Officers of the Khan of Dir.

Councillors.

1. Kázi, brother of Sháhú Bábá, resident of Dír, Chief Kázi.
2. Malik Mirchakai, barber by caste, resident of Dír.
3. Malik Núrulla, Badakhsháni, living in Dír.
4. Máhmúd, Akhúndzáda of Khál.
5. Syad Abdul Karím Ján of Kumbar, in Maidán.
6. Syad Husen, brother of Syad Abdul Karím.

Notables.

1. Pácha, cousin of Mahmúd Akhúndzáda (No. 4 above).
2. Azghar, Kohistání.
3. Ahmad Ján, Kohistání, of Dosháhí.
4. Arsala Khán, of village Rushán *alias* Rukhán.
5. Yár Muhammad of Rukhán.
6. Mían Anwar Khán, resident of Ala, in Dír.
7. Muhammad Akbar Khán of Kotkai, in Dír.
8. Mían Saíd Ali of Girgit, in Dír.
9. Márúf of Shangri, in Dír.
10. Mían Jahán, Káshkárí, of Dír.
11. Mirza Azím of Dosháhí.
12. Kamálai, Kohistání, of Dír.
13. Asghar Ali Khán, Painda Khel.
14. Núr Sháh Ali, Malik of Kotkai.
15. Abádulla Khán, of Táláo.
16. Abdulla Khán, of Kárúdarrah.
17. Abdulla Pácha, of Khál.
18. Pámján, of Munjái.
19. Sarwar Khán, of Sháhzádi.
20. Buland Khán, of Dukrí.
21. Páchá Ján, of Kotha.
22. Abdul Ghafúr Khán, of Kotha.
23. Bangí, Afghán of Dír.
24. Mosiyab, of Dír.
25. Ahmad, of Dír.

Shahu Baba.

Sháhú Bábá is descended from the Kázís of Dír. He has settled himself at the village of Sháhú, outside the fort of Dír. His real name is Habíb-ul-Rahmán, and he is permitted by the Akhúnd to have disciples of his own. He keeps up a public kitchen, and is regarded by the people as a saint. He holds no *jágír*, but has purchased a village named Bándagai in Upper Baráwal. The Khán of Dír does not like him ; but Muhammad Sharíf, the heir-apparent, has much faith in him. He is 50 years of age.

The Akhúnds of Pashat in Babkara.

Sádulla Ján, Akhúndzáda, son of Parkhún, son of Súfi, son of Kána, son of Akhúnd Bábá, lives in the village Pashat, and receives an allowance from Muhammad Aslam Khán, the Khán of that place.

Abdul Rahmán, Sáhibzáda, is the son of Mulla Sarghashú, resident of Túfán Sháh, in Bábkará, in Bajaur. Muhammadi, Akhúndzáda, son

of Muhammad Walí, son of Mahtáb, son of Wali Akubábá, resident of Bábkará, is noted for his sanctity.

They formerly held *jágírs* from the chief of Chatrál, but they now own villages purchased by themselves. Mahtáb Akhúndzáda used to receive an allowance from Báu Ján, the ruler of Kunar, and held *jágírs* from Mír Alam Khán, the Khán of Khár, and Painda Khán, the Khán of Pashat.

Muhammadi Akhúndzáda now lives with the relations of the Háji of Mían Kili. He is a trader and traveller and a man of influence. He used to accompany the Háji of Mían Kili to the presence of the late Amír Sher Ali Khán, from whom he received cash and *khillats*. He had access to the private interviews between His Highness the Amír and the Háji. He is well able to perform any service that may be entrusted to him. He has a son, Abdul Ghafúr Ján, aged 14.

Habíbulla Akhúndzáda, son of Hamíd-ulla, resides in Zagai, in Darrah Watli, and is a man in whom the people have confidence. Umar Ali, Rajai, Murtaza Ali, and Imrán reside in *tappa* Shammuzai, Utmán Khel, and possess the confidence of their tribe. Sana Masúm and Abul Kásim, residents of Bádsamúr in Darrah Watli, are descended from Imám Rabbáni of Sirhind in the Punjab. They have been living at Bádsamúr since the time of Aurangzeb, and command the reverence of the people, who look on them as religious leaders.

Leading Persons among the Utman Khel.

Malik Damai; Zafar, son of Umar, son of Shahámat Khán; Malik Saifúr, son of Málik Símal; Mír Amán, son of Mehrbán; Malik Khán and Malik Zaru, living in Ambár, Utmán Khel; Dost Muhammad Khán and Sáhib Khán of Burhánpur; Malik Munjái and Malik Chatai of Koka.

Maliks of the Salarzai Tribe.

Jamdár of Tangi, Chandan Khel; Yamín and Jándád of Chargú; Kadím Khán, son of Abdulla Khán, Ali Khel; Malik Háfiz of Talai, Agí Khel; Malik Amán, Agí Khel, of Chirgori; Malik Muhibbo and Ghulám of Kohí; Sardár of Jaur; Faiz Talab, and Niámatai of Koi; Núr Akram of Ghundi; Sher Alám of Darrah; Najím Khán and Háfiz of Ghundi; Pírai and Kakai of Darrah, Agí Khels; Malik Mír of Ghákhi; Háji and Majíd, sons of Akram Khán of Kúrigai; Malik Mír Amán of Darrah; Khálid Khán of Kotkai; Dost Muhammad Khán, son of Asif of Kotkai; Kadím Khán II of Harkáni; Kuchai and Duráni, Sáhib Khán Khels of Chilárgám.

Maliks of Urmamund.

Abaidulla Khán of Lira Jangi.
Ata Muhammad of Tani.
Imám Sád-ud-dín of Dáwándolah.
Afzal Khán of Badán.
Syad Ahmad of Badáli.
Ghulám Muhammad of Sháhi Tangí.

Hazrat Ali Sháh of Shakrú.
Syad Amír of Karki.
Ghulám Sadik of Mukha.
Azád Muhammad of Jangi.
Saif-ulla of Bhandhári.
Ahmad Bakhsh of Sipri.
Sháh Rasúl and Amír of Shortan.
Musáhib Khán, of Shortan.

Maliks of the Kakazai Tribe.

Hájim Khán, of Lower Khalozai.
Khálid Khán, of Upper Khalozai.
Muhammad Akbar Khán, of Kamar.
Muhammad Husen of Mina.
Nakhtar Khán, Abdul Rahmán, Hassan Khán } of Ghákhi.
Syad Ali of Kat Kot.
Hazrat Ali of Gáli.
Amír Muhammad of Agra.
Ahmad Khán of Gat.
Ahmad Khán Akhúndzáda, of Lower Argai.
Sherdád, of Upper Argai.
Samandar Khán, of Gabrai.
Ghulám Syad, of Girdai.
Gul Ahmad, Syad Amír } of Uryazai.
Fazal Ahmad, of Kagga.
Hazrat Ali Sháh, of Shakrú.
Syad Ahmad, of Badáli.
Afzal, of Badán.
Ajíb Khán, Khalozai.
Sharf-ud-dín, of Ghákhi.
Muhammad Husen (No. 2), of Mina.
Muhammad Ghaus, of Zagai.

Mian Gul of Swat and his Family.

Genealogical Tree.

Abdul Shakúr.
|
Abdul Ghuffár.
|
- Abdul Jabár.
- Maulvi Abdul Ghafúr, *alias* Akhúnd Sáhib, married into the family of the Akhúnd Khel of Shíl Bándi, descendants of Akhúnd Darweza.
  - Abdul Hanán, *alias* the elder Mían Gul.
  - Abdul Manán, *alias* Abdul Khálik, *alias* the younger Mían Gul.
- Abdul Satár.

A brief account of the life of Maulvi Abdul Ghafúr, known by the title of the Akhúnd of Swát, is given below.

He originally belonged to the Sáfi tribe, which still exists in the northern part of Ningarhar, living side by side with the Afgháns. Some people consider them to be Syads, while others think them to be of Afghán origin. They themselves do not, however, pretend to be Syads. Abdul Ghafúr was born in about 1795 in the village of Shílbáudi in Upper Swát. He travelled about in the districts lying on both sides of the Indus, and by his piety, strict life and seclusion acquired a name as a devotee of high attainments and a saint. His fame spread far and wide, and the people crowded to him and became his disciples. When Syad Ahmad and Maulvi Ismá'íl declared *jehád* against the Sikhs, the Maulvi kept himself aloof and stayed at the village of Begi, in the Khattak *tappa* of the Pesháwar District.

In 1835, when the Sikhs fought the Afgháns, led by Amír Dost Muhammad Khán, the Maulvi brought a large number of his followers to help the latter, but the Afgháns were repulsed.

On his return from this expedition, he proceeded to the village of Káldarrah in Ránizai, Swát, whence he moved to Saido, and settled there permanently.

In 1850, in the beginning of British rule in the Punjab, when the people of Ránizai and the insurgent British subjects fought with the British at Gújar Garhi and Iskha Kot, the Maulvi sent for Syad Akbar, son of Nizám Sháh, a descendant of Pír Bábá Tirmuzi, who lived at Sitána, and appointed him King of Swát. Syad Akbar opposed the British for a time, as mentioned in the previous pages of this report.

During the reign of Syad Akbar, the only noteworthy event in connection with the internal administration of Swát was that Ghazan Khán of Dír sent an expedition against the Adínzais in Lower Swát under his son, Rahmatulla Khán. Sohbat Khán, Ránizai, was on the side of Syad Akbar, and Sher Dil Khán, his enemy, was secretly aiding the Khán of Dír, who was also joined by Ajun Khán, a refugee from British territory. A battle ensued at Amándara between the rival parties, in which Sháh Madár, the brother and Wazír of Syad Akbar, was killed by Ajun Khán.

The Akhúnd felt his loss keenly and came in person to repel the Dír army. After suffering great loss in killed and wounded, Rahmatulla Khán fled.

Syad Akbar now gained possession of Uchúna, Kátgalla, and *tappa* Adínzai. But after a year, the Khán of Dír again marched upon Shamsi Khán, *tappa* Talásh. Ghulám Haidar, the slave general of Syad Akbar, came to oppose him with the tribal levies. Ghazan Khán of Dír was driven from Shamsi Khán to Sháhzádi in the Panjkora *iláqua*. Syad Akbar now became possessed of Sín, Kunatér, Sadu,

Shikáoli and Tortíga, up to the old boundary of Yúsafzai. He then became proud of his power and often began to act against the advice of the Akhúnd. The tribal levies forsook his cause owing to the displeasure of the Akhúnd.

In May 1857, he died a natural death at Ghálegai, and his body was sent to Sitána. His son, Mubarik Sháh, succeeded him against the will of the Akhúnd, and was expelled from the capital after a few months, when he proceeded to Sitána, where he was accidently killed by the explosion of his own pistol.

The Akhúnd never brought forward a claim to the throne or really opposed the British Government. In the Buner expedition of 1863, in which the Wahábi followers of Syad Ahmad and Maulví Ismá'íl, the old enemies of the Akhúnd, took part, and in which the tribal levies of Swát apprehended the occupation of their country by the British, the Akhúnd only made a feint of siding with them.

When the late Amír Sher Ali Khán began to oppose the British Government, he sent for all the leading men of the neighbouring foreign territory, and among them Mían Gul, but he was not permitted by the Akhúnd to proceed to Kábul. In 1878, a confidential agent of the Ambassador of Turkey went to see the Akhúnd on his way to Kábul, but the Akhúnd showed him no civility.

The Akhúnd died on the 13th January 1878, and was succeeded by the younger Mían Gul in his religious office. The elder Mían Gul became assistant to his brother.

The reason why the younger Mían Gul obtained the succession was that he obeyed his father and devoted himself to religious exercises, while the elder Mían Gul spent all his time in hunting and shooting, and was bent on establishing himself as a ruler. During his life, the Akhúnd divided his property and endowments between his sons. The elder Mían Gul was given the endowments in the villages of Garhi and Rámora in *tappas* Indílzai and Shammuzai, and the village of Pámdheri in Nikbi Khel, Barangola in *tappa* Khadikzai, Barangi in *tappa* Sultán Khán Khel, Dheri in Ránizai, Usmáni Khel, and Aboha in *parganah* Músa Khel. The younger Mían Gul received endowments in the village of Kota, *parganah* Músa Khel, the village of Thána in *tappa* Abázai, Aladand in *tappa* Ránizai, and the village of Batkhela, which were granted by the Kháns of Swát. The younger Mían Gul also receives allowances in cash and in kind, and keeps up the free kitchen established by his father. After the death of the Akhúnd, his sons also purchased certain lands.

The brothers are not on good terms with each other. During the late Kábul expedition, Sadík Khán of Lálpúra, Moghal Khán of Goshta, Mulla Najab-ud-dín Akhúndzáda, Mulla Khalíl, and other leaders, tried their best from the beginning to the end of the war to move the people in Swát, Bajaur and the Mohmand country to declare a religious war against the British for the purpose of interrupting the British communications towards Ningarhar; but Mían Gul and the tribal levies from Swát, Bajaur, Dír, &c., made no movement against

Government. All the leaders and the Kháns remained at peace with Government because their livelihood and trade depended entirely on their intercourse with Pesháwar.

In 1881 the elder Mían Gul deprived Nasrulla Khán, agent of the Khán of Dír, of the possession of *tappa* Adínzai in Lower Swát, expelling him from Uchúna, which he gave to Zardu and Núrdáli, the opponents of Násrulla Khán, who with his following went to Rahmatulla Khán at Dír. In June 1881, when Abdul Rahmán Khán was first appointed Amír of Kábul, and the Mullas of the country declared him to be an infidel; and when he had to make an expedition against Sardár Ayúb Khán at Kandahar, His Highness wished the elder Mían Gul, whose father was looked upon by the Mullas of Kábul as a saint, to come to Kábul and exhort the people to accept him as Amír, and induce them to believe that any one who revolted against him would be deserving of punishment according to the Muhammadan Law. He accordingly wrote to Sardár Abdul Rasúl Khán, the Governor of Jalálábád, to send Mían Gul to him. Muhammad Saíd, Sáhibzáda of Miánkili, was in those days in Laghmán, and the Governor of Jalálábád deputed him to take Mían Gul to Kábul.

Muhammad Saíd went to Swát, and took Mían Gul with him to Kábul after promising to obtain allowances for him from the Amír. Abdul Latíf Ján, Sáhibzáda, and Mulla Khalíl, also accompanied Mían Gul to Kábul, to which place Najab-ud-dín, Akhúndzáda, had already gone.

Great hospitality was shown by the Amír to Mían Gul, who summoned all the Mullas of Kábul. A large number of people came to pay their respects to Mían Gul, who succeeded in persuading the people to acknowledge the Amír. Mían Gul stayed at Kábul for about two weeks; but as great crowds of people flocked to see him, the Amír began to be apprehensive of his influence, and he speedily left Kábul, fearing lest His Highness should arrest him.

The Amír presented him with Rs. 15,000 in cash, two horses, and two guns of superior make, and a valuable *khillat* for the younger Mían Gul and for their families. The other Sardárs and Mullas also presented money to Mían Gul, according to their means, and in this way he collected a sum of Rs. 35,000.

The Amír also fixed an allowance of Rs. 15,000 per annum for Mían Gul, who returned from Kábul to Swát *viá* Jalálábád, Káma, the Mohmand country and the Málakand Pass. Having thus accumulated a considerable sum of money, he began to purchase freely horses and arms to make an expedition against the Khán of Dír.

The independent Kháns took it ill that Mían Gul had gone to Kábul at all, and the immediate circle of the younger Mían Gul were displeased that the elder brother brought the former nothing but a dress of honour from the Amír, and did not bestow any portion of what he had received on them. The younger Mían Gul himself has no care for worldly things.

The elder Mían Gul sent some presents to Umrá Khán of Jandol and wrote to him for aid against the Khán of Dír, stating at the same time that the Amír of Kábul supported his cause.

In December 1881 internal feuds, fomented by Mían Gul, broke out between Asif Khán and Mastai, Kháns of Sam Ránizai, on the one side, and Ghulám Haidar Khán on the other. Dargai, Garhi Usmáni Khel, Kharkai, Kadam Khela and Warter, fell into the hands of Ghulám Haidar Khán. Amir-ulla Khán of Palai, and Khurásan Khán of Zormandi, supported Asif and Mastai, but they could not stand against Ghulám Haidar Khán.

In 1881 and 1882, owing to his rivalry with the Khán of Dír, Mían Gul interfered in the matter of the succession to the Khánship of Aladand of the rival claimants—Bahádar Khán and Sharif Khán the sons, and Saádat Khán, nephew of the deceased Sher Dil Khán.

In 1881 he sent help and went in person to assist Umrá Khán of Jandol in obtaining possession of the villages of Kotkai, Garhi and Walai against the Khán of Dír. In 1882 Mían Gul assisted Umrá Khán in his expedition to Kunatér against the Khán of Dír, in which the former possessed himself of the villages of Khema, Málakand and Kandar.

In the commencement of the year 1883, Umrá Khán of Jandol attacked the villages of Upper and Lower Málakand and Sháhzádi, which were under the protection of the Khán of Dír. The Khán of Dír was again defeated, and Umrá Khán gained possession of both villages of Málakand. This defeat of the Khán of Dír was owing to the internal feuds in his own family.

The Khán of Dír's struggle with Mían Gul and Umrá Khán during 1883, ending in his final and complete defeat at Shewa, has been related before.

He has not been able to re-establish his influence up to the present time (1883). Mían Gul is still in possession of the territory conquered by him, and Zardu and Núrdáli are its Maliks under him. He has completely established his influence in Ránizai, Thána, Palai, Aladand, and *tappa* Músá Khel in Central Swát, from Kotal Gortai to Ránizai on the one side, and from Mániyár in Central Swát to *tappa* Adínzai on the other.

The people of Upper Swát are on good terms with one another, and are quite independent. They do not desire the protection of Mían Gul, but look rather to the Khán of Dír. The only tribe inclined towards Mían Gul is the Shammuzai. From the end of September to the beginning of November 1883, Mían Gul fought Aslam Khán of Thána, when Mír Hassan, brother of Umrá Khán, came in person to Mían Gul's aid. Mír Afzal Khán, son of Aslam Khán, was killed, and the latter, being unable to maintain his position against his opponents, fled to Aladand, the usual asylum for the dispossessed Kháns of Swát. Inayat-ulla Khán and Zaid-ulla Khán were appointed Kháns of Thána by Mían Gul.

Mían Gul expelled Amírulla Khán from Palai and appointed his enemy, Sarbuland Khán, in his room. He made all these expeditions for his own aggrandizement and in order to establish his power, and also to make money from the parties at feud.

In December 1883, Mían Gul marched against Ghulám Haidar Khán, who had expelled Mastai and Asif, Kháns of Sam Ránizai, from their holdings. He intended to restore Dargai, Garhi Usmán Khel, Kadam Khela and Warter, their former holdings, to Mastai and Asif, and expected a considerable sum of money from both parties, but obtained nothing on account of his double dealings. He returned unsuccessful to Adínzai. Mastái and Asif still possess half of Sam Ránizai, Iskha Kot, Híru Shah, Hariánkot and Totai, but have not succeeded in regaining possession of the other half.

The following persons are the courtiers and confidential agents of the elder Mían Gul :—

1. Zakaria, son of Syad Muhammad Akhúndzáda, resident of Mayár. He is brother-in-law of Mían Gul, and is the sole manager of his affairs. In September 1883, he proceeded to Kábul to receive the allowance of Mían Gul from the Amír.
2. Zardu, resident of Adínzai.
3. Báki Gul, Syad, resident of Khúno, *tappa* Shammuzai.
4. Syad Abbás, Mían, resident of Ningolai, *tappa* Nikbi Khel.
5. Syad Hazrat Wali, son of Kalála, resident of Bándi Bála, *tappa* Nikbi Khel.
6. Maulvi, resident of the Kána hills.
7. Kahar Khán of Chakesar.
8. Ridai, of Thána.
9. Dálah Khán, of Thána.
10. Inayatulla Khán, of Thána.
11. Mukarrab, of Sherkhána.
12. Khurásan Khán, of Zormándi.
13. Sarbuland, of Palai. He was appointed in place of Amírulla Khán, dismissed.
14. Sohbat Khán, resident of Dheri Jholagrám, *tappa* Usmán Khel, Swát Ránizai.
15. Arsala, resident of Khár, *tappa* Barmakha Khel.
16. Alám Khán, of Batkhela, *tappa* Utmánzai in Lower Swát.
17. Asim Khán, Ali Khel, of Aladand.
18. Ismáil, resident of Dheri, Aladand.
19. Malik Yakút, of Aladand.
20. Asif, of Dheri, Aladand.
21. Zain-ulla Khán, resident of Thána.

22. Masúm Khán, resident of Thána.
23. Zardu, Adínzai.
24. Núrdáli, Adínzai.
25. Mastai, of Iskha Kot.
26. Asif, of Iskha Kot.

ABDUL LATIF, SAHIBZADA, SIRHINDI.

Hazrat Ji of Pesháwar was the ancestor of this family. His real name was Fazl Ahmad, and his tomb lies in the city of Pesháwar. He died 70 years ago.

The following were his sons :—

1. Fazl Hak. There is a mohulla in the city of Pesháwar called after his name.
2. Fazl Mahmúd.
3. Abdul Kádir, Sáhibzáda, who went to Bokhára and died there.
4. Mían Fazl Ahad, *alias* Mían Bazurg, who went to Khokand 53 years ago, and died there.

Mían Fazl Mahmúd died childless, and Mían Fazl Hak, Sáhibzáda, died during the Sikh rule in 1833, and was buried at Pesháwar by the side of his father. Fazl Hak left four sons, *viz.* :—Fazl Hádi, Fazl Mehdi, Fazl Husen, and Fazl Latíf.

On the introduction of the British rule, Mián Fazl Hádi, with all his brothers excepting Fazl Husen, took refuge with the Akhúnd of Swát. They took up their abode at Thána in the time of Pasand Khán, son of Arsala Khán, and Mír Alám Khán, Kháns of that place. A tithe was fixed for their maintenance on Lower Swát, yielding a revenue of Rs. 6,000 per annum.

Twenty-four years ago, Fazl Hádi died and was buried in Bakhta. Seven years ago, Mían Fazl Mehdi died. The Akhúnd gave his daughter in marriage to Abdul Rashíd, son of Mían Fazl Latíf, and Mían Fazl Umar married the daughter of Syad Muhammad Akhúndzáda. Fazl Latíf, better known as Sáhibzáda Abdul Latíf, still lives upon this tithe.

Fazl Hádi received an allowance of Rs. 2,500 during the reign of Dost Muhammad Khán from the Bárakzai family. Sultán Muhammad Khán, Pír Muhammad Khán and Syad Muhammad Khán, Bárakzai Chiefs of Pesháwar, each gave him an annual allowance of Rs. 1,000. Fazl Hádi was afterwards granted a *jágír* in the village of Haidar Kháni in Laghmán in lieu of the above Rs. 5,500. In 1857 Sultán Muhammad Khán wrote to him from Kábul requesting him to move the people of Swát to wage a religious war against the British Government.

He promised to keep the people of Ningarhar ready to join them, but Fazl Hádi showed the letter to the Akhúnd, and kept the people from joining the *jehád*. On this Sultán Muhammad Khán became dissatisfied with Fazl Hádi and made unfavorable representations to the Amír regarding him, and the *jágir* was resumed by the Kábul Government.

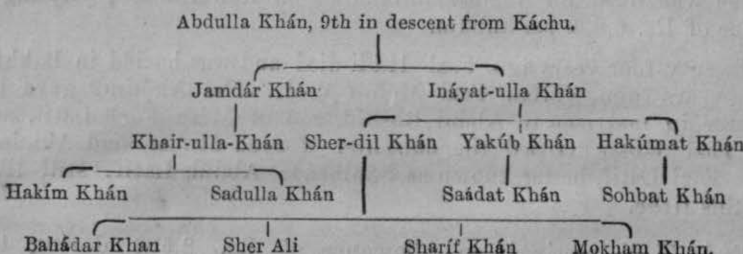
After the death of Fazl Hádi, his son Fazl Hái went to Kábul and requested Amír Dost Muhammad Khán, through Syad Báu Ján, ruler of Kunar, to release the *jágír*, but in vain. The Amír, however, fixed an annual allowance of Rs. 2,000 for Fazl Hái on condition that he lived with his family in Kábul. He accordingly took his family to Kábul, and he now resides in the village of Haidar Kháni, in Laghmán, enjoying the above-mentioned allowance.

Amír Sher Ali Khán fixed an allowance of Rs. 600 per annum for Sáhibzáda Abdul Latif Ján at the beginning of his rule. In 1877, when the Sáhibzáda went to Kábul at the request of the Amír, the allowance was increased to Rs. 1,800. Amír Abdul Rahmán continued the allowance till 1881, but in the following year, when the Sáhibzáda sent his son, Fazl Umar, to receive the allowance, the Amír told him to send for his father, who accordingly went in person to Kábul. The Amír was then at Jalálábád, where he told the Sáhibzáda, through Kázi Sád-ud-dín, son of the Khán Mulla, that as he secretly performed political services for the British Government the allowance would not be paid to him.

He is much respected by the people of Swát, Buner, Bajaur and Dír. But the elder Mián Gul is now opposed to him, and he has, therefore, taken up his residence at Pesháwar.

The Khans of Aladand.

Genealogical Tree of the Kachukor Family.



Abdulla Khán died at the end of the reign of the Sadozais, and Ináyat-ulla Khán succeeded him in the Khánship of Aladand. Jamdár Khán opposed Ináyat-ulla Khán, and was killed by him.

During the Sikh reign Khair-ulla Khán with his sons marched against Ináyat-ulla Khán to take revenge for his father's murder. Ináyat-ulla Khán fled to Pesháwar and took refuge with Sultán Muhammad Khán Barakzai, and received in *jágír* Bela Bar Ahmad Khel, in *tappa* Daúdzai.

After a few years he again went to Aladand, and, having expelled Khair-ulla Khán and his sons, again established himself as Khán. He died in 1851, and his son Sher Dil Khán was appointed in his place by the people of Ránizai.

Sohbat Khán, son of Hakúmat Khán and nephew of Sherdil Khán, who aspired to the Khánship, advanced against Khaír-ulla Khán and killed him and his son Hakim Khán. Sádulla Khán, second son of Kháir-ulla Khán, fled to *tappa* Abazai in Lower Swát, and was drowned while crossing the Swát River at the Badwán ferry. Sohbat Khán then became Khán of Aladand.

There were thus two Khans in Ránizai: Sherdil Khán in Batkhela and Sohbat Khán in Aladand. They both struggled for a long time to obtain sole and undivided power in Ránizai. Eventually the Akhúnd called both of them to his presence and divided the principality between them in equal shares, as follows:—Sohbat Khán to retain Aladand, and Sherdil Khán, Dheri, near Aladand; and the income of the district to be divided equally between them.

Sohbat Khán exercised full authority and influence over the tribe, and Sherdil Khán, feeling his loss of power, plotted his downfall. He accordingly made advances to Amír Khán, father-in-law and agent of Sohbat Khán.

In July 1869 he went to Sohbat Khán on a pretext of shooting, and having found him alone ordered his servant Hájo to kill him. Hájo gave Sohbat Khán a sword-cut on the head, but the wound was not fatal. The alarm was given, and Sherdil Khán was concealed by Amír Khán in the house of Syad Muhammad Mían, grandson of Hazrat-ji. Sohbat Khán, taking an attendant with him, disregarded the sanctuary of the Sáhibzáda's house, and breaking into it ordered his companion to shoot Sherdil Khán. He fired and missed Sherdil Khán, who then killed them both.

Sherdil Khán became Khán of Aladand, but he had only been there two days when the Akhúnd, having heard of the death of Sohbat Khán, sent his Shekhs to Aladand to depose him. Sherdil Khán retired to the village of Pipal in Báezai, in British Yúsafzai, and Saádat Khán, son of Yakúb Khán, was appointed Khán of Aladand. The influence of the Akhúnd caused the people to prevent his settling in British territory, and he thereupon took refuge with Abdul Latíf at Bakhta.

After a short time the Akhúnd pardoned him and re-appointed him Khán of Aladand, and Saádat Khán retired to Bakhta.

Sherdil Khán, after ruling for nine years, died in April 1881 at Tangí in *tappa* Hashtnagar, where he had gone for treatment. His body was taken to Aladand and buried in the mausoleum of Chishtí Bábá.

Sherdil Khán left four sons:—Bahádar Khán and Sher Ali by one wife, and Sharif Khán and Mukham Khán by the other.

A dispute arose among them about the succession to the Khánship, but Bahádar Khán became Khán with the consent of the tribesmen. After four months the tribesmen deposed him and appointed Saádat Khán in his place. A few months afterwards Muhammad Sharíf Khán, younger son of Sherdil Khán, deposed Saádat Khán with the aid of Rahmatulla Khán of Dír and of Amir Khán, and became Khán. Bahádar Khán sought the aid of Rahmatulla Khán, Khán of Dír, and the elder Mían Gul espoused the cause of Muhammad Sharíf, but he was unable to oppose the Khán of Dír in those days.

Rahmatulla Khán sent his son Ashraf Khán and 60 *sowárs* with Bahádar Khán, and Ashraf Khán deposed Muhammad Sharíf and appointed Bahádar Khán in his place on condition of his paying tribute to the Dír Chief.

In August 1881 Sharíf Khán went to Thána. In the end of the same year Muhammad Sharíf Khán bought over Rahmatulla Khán, who sent his son Jamroz Khán with some *sowárs* to Aladand.

Jamroz Khán expelled Bahádar Khán and re-established Muhammad Sharíf as Khán in his place. In the beginning of 1882 he visited Pesháwar, Ráwalpindi and Lahore, whence he returned to Aladand.

Jamroz Khán, son of the Khán of Dír, after appointing Muhammad Sharíf to the Khánship of Aladand, went the same night to Thána to Bahádar Khán, who offered to pay a larger sum than Muhammad Sharíf Khán had done if the Khánship were granted to him. Jamroz Khán accordingly received half the sum agreed upon, and promised him half the Khánship. Muhammad Sharíf thus became Khán of only half of Aladand. Bahádar Khán and Muhammad Sharíf Khán fought each other for several months, but eventually the former gained the favour of the tribesmen and became sole Khán of Aladand.

In the meantime the influence of the Khán of Dír suffered, as he received successive defeats from Umrá Khán of Jandol and Mían Gul in 1882 and 1883, as related before. The Khán of Dír was unable to interfere in the affairs of Aladand, and the tribes came under the influence of Mían Gul, who deposed Bahádar Khán and re-appointed Muhammad Sharíf as Khán of Aladand.

A few months afterwards Saádat Khán, ex-Khán of Aladand, who had married the daughter of Abbás Khán, uncle of Umrá Khán of Jandol, went to the latter and sought his aid in obtaining the Khánship of Aladand.

Umrá Khán recommended him to Mían Gul, who thereupon deposed Muhammad Sharíf Khán and appointed Saádat Khán in his place. Mían Gul reconciled Bahádar Khán and Muhammad Sharíf Khán to each other, and induced them to remain with him.

In September 1883 Muhammad Sharíf Khán came to Pesháwar and stayed a few days in Tahkál at the house of Arbáb Faríd Khán, Khalíl.

Mían Gul made a fresh expedition against Thána. In the beginning of September 1883, Aslam Khán of Thána, son of Muskín Khán, who took part in the battle of Shewa, on the side of Mían Gul, incurred the displeasure of the latter on account of his not sending him a subsidy. Mían Gul brought a charge against him of intriguing with the Khán of Dír, and expelled him from Thána.

Mían Gul joined Ridulla Khán, son of Shaín Khán, and Ináyatulla Khán, son of Asíf Khán, opponents of Aslam Khán, and marched against him. Mían Gul asked for aid from Umrá Khán of Jandol, who begged him to spare Aslam Khán, who was well disposed to them both; but Mían Gul took no notice of his representation. Umrá Khán thereupon sent 60 *sowárs* to Mían Gul, but privately instructed them not to fight against Aslam Khán, whom he also informed. Several skirmishes took place between the parties, in which Aslam was often successful. At last a battle ensued, and Mír Afzal Khán, son of Aslam Khán, and Ghulám Bábá, Khán Khel, were killed.

As the reinforcement sent by Umrá Khán of Jandol did not take part in the fighting, Mián Gul sent them back and wrote to Umrá Khán, and reproached him for his double dealing. On receipt of the letter, Umrá Khán begged pardon of Mían Gul, and sent 160 *sowárs* under his brother, Mír Hasan Khán of Múnda to his aid. On learning that Mían Gul had been reinforced by Umrá Khán, Aslam Khán fled to Goratar without engaging Mír Hasan Khán, and thence to Aladand.

Mír Hasan Khán returned to Múnda, and Ridulla Khán and Ináyatullah Khán became Kháns of Thána.

When the fighting commenced between Aslam Khán and Mián Gul, Saádat Khán of Aladand, who was a friend of the former, remained neutral. Mían Gul, however, was much incensed at his absence, and intended to depose him and give the Khánship to Bahádur Khán and Muhammad Sharíf Khán in equal shares; but on the intercession of Umrá Khán, he conferred the Khánship on Sargand Khán, son of Saádat Khán, whom Saádat Khán had temporarily appointed in his place during his absence at Bárwá.

Amírulla Khán was, on account of his friendship with Aslam Khán, deposed from the Khánship of Palái, and Sarbuland Khán was appointed in his place.

Mían Gul possesses great influence in Swát at the present time.

Khans of Sam Ranizai.

Asif Khán and Mastai hold Iskha Kot, Híru Shah, Haryánkot and Kotái; and Ghulám Haidar Khán, Dargái, Garhi Usmáni Khel, Kharki, Kadam Khela, and Warter. These three are the Kháns of Sam Ránizai.

Asif Khán and Mastai are opposed to Ghulám Haidar Khán. When Mían Gul made an expedition against Aslam Khán, he asked for aid from them both. Asif Khán and Mastai replied that they were ready to assist him if he would write to Ghulám Haidar Khán to permit

them to pass by way of Dargai, and, further if, after the expedition, he assisted them to march against Haidar Khán, in order to secure the undivided Khánship of Sam Ránizai.

Haidar Khán also wrote to Mían Gul to say that he was prepared to aid him in the expedition on the condition of his aiding him in return against Asif Khán and Mastai. On receipt of these replies Mían Gul promised to help both parties after the expedition was over.

He wrote to Haidar Khán to allow Asif Khán and Mastai to pass by Dargai, and also to come himself to his aid. Both parties accordingly came to Mían Gul with their tribal levies, and acted as if they had no enmity with each other.

After the expedition was over, both parties claimed the fulfilment of Mían Gul's promises; but he pretended that he was at that time unable to make any fresh expeditions, and dismissed them to their respective capitals.

He afterwards secretly wrote to both parties, asking them what amount of money they were prepared to pay him in return for the aid they required. Asif Khán and Mastai promising a large sum of money, Mían Gul, in the beginning of December 1883, took with him 70 *sowárs* and 3,000 men, passed by the Dogar hill, and reached Iskha Kot. The clansmen of Haidar Khán, who had formed an ambush on the west side of the village of Kharki, opened fire on Mían Gul, and two of his men and one horse were wounded.

Ghulám Haidar Khán then secretly promised a larger sum of money to Mían Gul; and as the sum agreed upon by Asif Khán and Mastai had not been paid in full, Mían Gul returned home and promised both parties separately to bring his own and Umrá Khán's forces to their assistance later on. It is his intention to return at the end of the harvest (March and April 1884).

List of the Maliks of Thana.

I.—Barkor—

Khurásan Khán, Saádat Khán and Hásham Khán, of Jalálpur;

Diláwar, Sultán Muhammad, Kádir and Jáifal, of Bázdarrah.

II.—Koz Kor—

Amír-ulla Khán; Sarbuland Khán, son of Shánu Khán; Dostái, son of Kifáyat Khán; Jándád Khán, son of Zaid-ulla Khán; Painda, son of Mír Alam Khán; Aman and Firdaus, of Palái.

III.—Miana Kor—

Husen Khán; Abbás Khán and Massam Khán, sons of Habíb-ulla Khán; Sháhbáz Khán, brother of Abbás Khán; Sarfráz Khán and Bizan Khán, sons of Sháhin Khán; and Mughal, son of Bádi Khán, of Thána.

Bankers and Shop-keepers of Bajaur.

Mían Kili, a village of Jandol, is a great place of trade, where Bhawáni Dás, Ráj Kaur, Mehr Singh, Hindu bankers, and Albat and his brother Sufi Ahmad, sons of Fazl Muhammad, Swáti Pakhliwál; Sepur, Mattaki Utmán Khel and Sultán Muhammad Parácha, Muhammadan traders, reside. The above mentioned are the best known shop-keepers and bankers in this country. The drafts issued by the Hindu traders are cashed at Peshávar by the firm of Darbári, whose agent Chúba has conducted the business of the firm since the death of Darbári. The *húndís* issued by the Muhammadan bankers of Bajaur noted above are cashed by the firm of Ganga Bishan, banker of Pesháwar.

The village of Mayár, in *parganah* Jandol, is also a place of trade. Here Diyálu, Díwán, and Gurmukh Singh and his sons bank with the firm of Darbári of Pesháwar. Rámji, a Hindu of Mayár, banks with the firm of Ganga Bishan of Pesháwar; and all these have also accounts with the bankers of Dír.

Bankers of Dir.

Rám Sevak, *Arora*, Gurditta, Harnám, Shankar, Lakhi, Missar Lakhi, Gangori, Shori, Hari Rám and Mitha, residents of Dír; Shiv Rám, resident of Bibíor; Harmukh and Sháma of Bándi; Rám Kishan and Atma of Jánbatai; Nikku, Piyára, Ganda and Múla of Kumbár, are all tradesmen of note. They have trading agencies and banking business with Bajaur.

These Hindús are mostly of the *Arora* caste, and they have settled here from Pesháwar and the Punjab. There are only two hundred families of this caste residing in Dír, Bándi, Kumbar, Kunatér and Khál. Mani Rám of Khál, a *Nának Panthi*, is their religious leader. They believe in the Sikh Granth of Guru Nának, and follow the teachings of Báwa Rattan Náth, Guru Nának, Múla Sant and Tulsi Dás, *faqír*. They also obey the orders of Báwa Khem Singh, Bedi, in religious matters, and worship the images of Mahádeo, Párbati and Shiva.

The following bankers have money transactions with each other:—

Sháma, resident of Thána in Swát, through the medium of Bágh Singh and Jít Singh of Hazro, in the Ráwalpindi District	with	The firm of Chela Rám at Pesháwar.
Bhawáni Dás, Hindu, and Rahmat and Niámat, Muhammadans, of Mían Kili in Jandol, and Rámji, Rámai and Diálu Missar, in Mayár	with	Ganga Bishan of Pesháwar.

Shiv Diál and Shodi of Dír, and Nikku of Kumbár	with	Nikku Mal, Agent of Mían Muhammad Azam of Pesháwar.

EXPORTS FROM BAJAUR AND DIR.

Orpiment; cummin seed; *ghi*; iron; wheat; rice; *dál*; pulse; black pulse (*másh*); oil, and leather.

EXPORTS FROM SWAT.

Rice; *ghi*; cummin seed; wheat; pulse; *dál*; timber for building.

EXPORTS FROM BUNER.

Ghi; pulse; wheat; oil.

IMPORTS FROM PESHAWAR.

Salt; cotton; piece-goods of every kind, especially native cloth called *súsi*, &c.; grocery; zinc; spices; tea and indigo for export to Badakhshán; and silk.

ANNUAL ESTIMATE OF IMPORTS AND EXPORTS.

		Rs.
Value of exports from Bajaur and Dír, &c.	...	5,00,000
Value of imports from Pesháwar	...	8,00,000

THE MOHMANDS OF PINDIALI.

Nawáb Khán, Mohmand of Pindiáli, of whom mention has already been made in this report, came to terms with Government in the year 1860, after opposing it for a period of 10 years, and acknowledged his allegiance. His ancestral *jágír* of Rs. 600 a year at Garhi Sadr, in *tappa* Doába, District Pesháwar, was restored to him. After his death, the above *jágír* devolved upon his son, Pírdost Khán. Owing to his loyalty to the British Government, the village of Garhi Sadr was granted to him, in lieu of his increased cash allowance of Rs. 1,000. Ghani Khán, brother of Pírdost Khán and Payá-ud-dín, his cousin, animated by jealousy and greed for wealth, commenced hostilities against Pírdost Khán, and with a view to throw a blot on his loyal services and also in the hope of getting a share in the *jágír*, instigated the Burhán Khel, a branch of the Mohmands, of Pindiáli to make raids into British territory.

The boundary of the Mohmands of Pindiáli lies on the south-western side of the new Swát River Canal, which is taken out of the Swát River close to Abazai. From the hills on the border of the Mohmand territory, stone was required for the construction of works on the canal. The Canal Department officials had purchased stone at the rate of Rs. 10 per hundred cubic feet, and constructed a shed on the Mohmand frontier at the south-western side of the river for the residence of the labourers.

In February 1883, Ghani, brother of Pírdost Khán, and Payá-ud-dín, his cousin, having conspired with the Burhán Khel, fired on the Mohmand labourers at work on the canal and also prevented the sale of stone. The offenders themselves gave up communication with British territory.

Eventually the Deputy Commissioner of Pesháwar induced them to come in, and *khillats* and rewards were given to them, and the supply of stone was resumed. Prospects of a share in the *jágír* of Garhi Sadr were at the same time held out to them. Other persons of the Burhán Khel clan, who were not thus rewarded, wounded a labourer on the canal and took away his clothes. The offenders absconded, but their houses were burnt down.

Some disaffected persons of the Langar Khel section of the Burhán Khel made a raid towards the end of March 1883 upon the pasture lands of Garhi Sadr within the British border, and carried off 80 head of cattle. Some of the plundered cattle were privately restored to their lawful owners, leaving about 28 head of cattle still in the hands of the marauders.

During the month of March 1883 there were some internal feuds amongst the Sháti Khel clan of the Mohmands of Gandáb. The Sháti Khel were divided into two parties, one headed by Bahrám Khán and the other by Rajái.

On the 5th April 1883 another raid was made by the Burhán Khel on the pasture lands of Garhi Sadr, and 20 cows and 10 goats were carried off. All these cattle were finally restored to their lawful owners through Pír Dost Khán, and no compensation was paid in return. The attitude of the Mohmands of Pindiáli towards Government is peaceful at present.

Sardar Muhammad Hasan Khan, son of Sardar Muhammad Kuli Khan, son of Wazir Fatteh Khan, brother of Amir Dost Muhammad Khan.

This Sardár was Governor of Jalálábád at the time of the Afghán War. In 1880, during the British occupation, he fled from Jalálábád and took refuge with Sardár Muhammad Ayúb Khán, and remained with him till the latter's defeat by Amír Abdul Rahmán Khán in September 1881.

In October 1882, Sardár Muhammad Hasan Khán left Mashad in the disguise of a *faqír*, and, making his way across the Kandahar and Quetta frontier, reached the Pesháwar District. He crossed the Kábul River at Nowshera, and proceeded to Matta, a village in the Doába tahsíl, and thence to Pindiáli, Ambár and Náwagai.

None of the Náwagai Kháns recognized him. He had two servants with him, one of whom he sent to Mitai, where Syad Mahmúd, Bádsháh of Kúnar, who had fled before Amír Abdul Rahmán Khán,

was residing. Syad Ahmad Bádsháh, son of Syad Mahmúd, came to the Sardár with all his followers and horsemen and took him back with him. A large gathering of the enemies of the Amír were then in Mitai, *viz.*, Faiz Muhammad Khán, Ghilzai; Moghal Khán, Khán of Goshta, General Karím Khán, Kohistáni, and others. From Mitai Sardár Muhammad Hasan Khán sent letters to the Khogiánís, Shinwáris, Sangu Khels and the Ghilzai, Mangal and other clans, inciting them to rise in rebellion against the Amír. He also began enlisting soldiers for the field.

Syad Mahmúd Bádsháh, who is miserly, made difficulties about providing funds. Sardár Muhammad Hasan Khán, therefore, came to the Shinwáris and persuaded them to make raids upon the territories of the Amír. During the early part of their operations the Shinwáris always acted under the direction of Sardár Muhammad Husan Khán.

The Amír arranged to send a military expedition against the Shinwáris; and he came in person to Jalálábád on the 3rd February 1883, and sent for the *jírgás* of the Shinwáris and ordered them to surrender Muhammad Hasan Khán to him. The Shinwáris replied that to do this would be a cowardly act opposed to Afghán custom, and that all that they could do would be to turn the Sardár out of their limits; that their real grievance was with the Khán of Lálpúra, about the guarding of the Khyber Pass, from Landi Kotal to Dakka.

The Amír imprisoned the *jírga* and sent troops against the Shinwáris. The Shinwáris did their best to oppose the Amír's forces, but they could not stand against the disciplined army of the Amír. They therefore took to flight and retired to the Morgáh mountains.

Sardár Muhammad Hasan Khán went to Tirah and took refuge with Mulla Ali Khán (Wali Khan) of Sapri. In August 1883, the Sardár was wandering from place to place, going at one time to Barki and at another to Bára and Maidán of the Afrídi tribes. Want of money at this time much reduced his spirit and rendered him helpless.

The Mangal tribe rose in rebellion against the Amír, and Sardár Muhammad Hasan Khán, who had been in correspondence with them, proceeded in that direction in the end of November 1883.

Unlike most of the other Bárakzai Sardárs, Muhammad Hasan Khán is by no means wanting. He is very intelligent and well versed in politics. If he had been successful in obtaining pecuniary assistance from Syad Mahmúd, Bádsháh of Kunar, or from any other Sardár opposed to the Amír, it is probable that he would have made way against His Highness in Ningarhar. But as he was penniless, while the Amír on the other hand had the command of money, he was unsuccessful. As he passed through Náwagai in Bajaur, a short account of him is given in this report.

The Policy of the Amir of Kabul, during his stay at Jalalabad, in respect of the countries noticed in this Report.

Sardár Muhammad Hasan Khán, ex-Governor of Jalálábád, having passed through Náwagai in Bajaur, on leaving Kunar, as mentioned

above, took up his residence with the Shinwáris. Syad Mahmúd Bádsháh had already fled and taken refuge first at Rashakai in Náwagai, and afterwards at Mitai. Several Sálárzai Maliks of Bajaur were with him, and it was hoped that if fighting ensued between him and the troops of the Amír, Habbu Khán and Rahím Khán, the half-brothers of Safdar Khán of Náwagai, and nephews of Syad Mahmúd Bádsháh, would surely have joined the latter, together with their tribal levies. The Amír was very much displeased with the Bajauris, and threatened them if they persisted in their support of Syad Mahmúd Bádsháh.

Abdul Subhán, Native Surveyor, who was formerly a Government *employé*, and who after the Kábul expedition accepted service under the Amír, has drawn out a map of Afghánistán and included therein, as belonging to the Amír, Bajaur, Dír, Swát and Buner, although they are independent countries. His Highness now says that his ancestor Amír Dost Muhammad Khán held Bajaur, and that it was governed by his uncle, Wazír Muhammad Akbar Khán, but that owing to the internal troubles which followed Amír Dost Muhammad Khán's death, the country could not be kept as an integral part of the Afghán dominions. The Amír's attention has thus been directed to the acquisition of these countries.

He sent to Bajaur Zardád Khán, son of Bábá Khán, who was a cousin of the Khán of Lálpúra, together with a Native Surveyor named Muhammad Ibráhím, who was a brother of Abdul Subhán, and other officials, who asked all the Kháns to go and pay their respects to the Amír. Zardád Khán and the Native Surveyor had been directed to prepare a map of the country, which they did; but most of the Kháns objected to go to Jalálábád, with the exception of Syad Abdul Karím, Mían of Kumbar, who brought presents for the Amír on the part of the Khán of Dír; and Hazrat Ali, Khán of Asmár, who sent presents to Jalálábád, together with an offer of his daughter in marriage to the son of the Amír. The Amír accepted the offer agreeably to custom, and sent presents of betrothal to the girl.

Muhammad Saíd, Sáhibzáda of Mían Kili, and Dilárám Khán, Khán of Khár, also brought presents to Jalálábád, and proudly declared that the whole of Bajaur, Dír and Swát belonged to the Amír, and that none would repudiate allegiance to His Highness; and, moreover, that if the Amír accepted the country, peace would be restored, and the constant feuds between Mián Gul of Swát, Umrá Khán of Jandol, and the Khán of Dír would cease. These declarations of Muhammad Saíd Akhúndzáda and Dilárám Khán have given great offence to the tribes.

Relying on their promises, the Amír, in December 1883, despatched Zardád Khán, Mohmand, and thirteen officials to Bajaur, and these, after interviewing the Khán of Khár, went to Náwagai, and thence to Umrá Khán of Jandol. They demanded tithes for the Amír, and had a quarrel with Umrá Khán, who took away their arms and their baggage and expelled them towards Gandáb in the Mohmand territory.

The Amír also summoned the *jírgás* of the Afridís of the Khyber, but as they were in receipt of allowances from, and were subject to, the

British Government, none of them obeyed the summons. The *jírgás* of the Orakzai and Mahmúdzai, independent tribes of Tirah, went to the Amír under the leadership of Amír-ulla Khán, son of Usmán Khán, Orakzai, a *jágírdár* of the British Government, and they were desired to expel Sardár Muhammad Hassan Khán from their limits.

The *jírgás* of the Wazíris, whose lands border on the Deraját frontier also, went to the Amír at Jalálábád, and returned after receiving *khillats*. As the Kábul Darbár desires the countries of Bajaur, Dír, Swát and Buner to be its eastern dependencies, there is little doubt that Tirah and the Wazíri country are looked upon as its southern dependencies.

Bajaur, Dír, Swát and the other countries do not consider themselves subject to the Amír, and they are in much anxiety about His Highness's pretensions. The road which runs from Zebák in Badakhshán to Káshkáro in Chatrál by the Durrah Kotal was a very difficult one, but the Amír has improved it and made it passable for troops and mule batteries up to the boundary of Chatrál. This has roused the fears of Amán-ul-Mulk, the ruler of Chatrál. The road from Zebák to Wakhán has also been repaired by the Amír.

Muhammad Akbar Khan, Khan of Lalpura.

In January 1880, Sadík Khán of Lálpúra rebelled against the British Government, and was consequently deposed and succeeded by Akbar Khán, who remained on friendly terms with Government. The present Amír, as soon as he came to power, began to harass Akbar Khán, as there already existed some misunderstanding between the father and uncle of Amír Yakúb Khán. The Amír summoned Akbar Khán several times to Kábul, but the latter, fearing lest he might be imprisoned, refused to go there. Finally he went to Kábul, and as he was under the protection of the British Government, the Amír did not injure him, but betrothed his son to the Khán's daughter, and conferring a *khillat* on him allowed him to return to Lálpúra. The only thing he did was to take away from the Khán half of the duty imposed upon the caravans carrying on trade between Jalálábád and Pesháwar, and he deputed Núr Muhammad Khán, one of his *employés*, to Dakka to realize the tolls. The road between Landi Kotal and Haft Cháh was for a long time in the possession of the Sangu Khel Shinwáris, the Ali Sher Khel and Sipáhi Mandizai. In the year 1878-79, the above-mentioned road was under the supervision of the Shinwáris, who received some allowances from the British Government for its protection. On the recommencement of the war in 1879-80 the British Government had arrangements only with the Sangu Khel and Ali Sher Khel, and broke all connection with the distant Shinwári tribes inhabiting the villages near the Sufed Koh. When the war was over and the British forces were withdrawn from Afghánistán and the British boundary was fixed at Landi Kotal, all connection of the British Govern-

ment with the Sangu Khel Shinwáris and Ali Sher Khel also ceased. In 1882 all the arrangements requisite for the safety of the caravans between Landi Kotal and Dhakka were made by Akbar Khán, Khán of Lálpúra, with the sanction of the Amír of Kábul.

From that time the Shinwáris began to make raids on the caravans to the detriment of trade.

On the 13th October 1882, the Khán of Lálpúra visited the frontier villages of the Tárakzai and Halímzai and contrived to collect the Mohmand tribes to assist him in his expedition against the Shinwáris. On this occasion he paid a friendly visit to the Deputy Commissioner of Pesháwar at Shankargarh, and on his return made preparations for the Shinwári expedition under orders from the Amír of Kábul, who himself came up to Jalálábád in the beginning of February 1883.

The Amír, in defiance of custom, imprisoned both the first and second *jírgás* of the Shinwáris, and then the regular army of the Amír, under the command of the Khán of Lálpúra, with whom were associated General Ghulám Haidar Khán, Chárkhi, Sardár Azíz Khán and Haidar Khán, Khogiáni, invaded the Shinwári country and demanded the surrender of Sardár Muhammad Hasan Khán. On the Shinwáris refusing this demand there ensued several engagements at the villages of Bára Khel and Lálmai, which lie between Deh Sárak, Khán Mír Kuli, Morchal, Bandar and Názián.

At Deh Sárak, in April 1883, a great battle took place in which, notwithstanding that the Shinwáris asked for terms and offered to surrender the fort, the Amír's army in the most cowardly manner slaughtered the captives and burnt most of the villages. The result of these engagements was, that Khán Mír and Muhammadi, Shinwári chiefmen, were killed at Deh Sárak; and Ulas Mír and Náib (the nephew of Syad Gul, A'dil Khel) were killed at A'dil Khel; 220 A'dil Khels, 20 Ali Sher Khels, and 7 Sangu Khels were also killed. The whole *jírga*, consisting of 100 men, were imprisoned, of whom the following died in confinement :—

(1). Bádi Sher, Sangu Khel.
(2). Zakriya, son of Ramzulla.
(3). Sháhmír, Sangu Khel.
(4). Mazdúr, Mírján Khel.
(5). Lálai, Sangu Khel.
(6). Ashraf, Sangu Khel.
(7). The brother of Guldád, Ghanni Khel.
(8). Lálján, Sangu Khel.
(9). A man of A'dil Khel.
(10). A man of Ali Sher Khel.

Seventy-two sepoys of the Amír's army were killed in battle, and five sepoys of the Amír's Cháryári detachment were taken captives by the Shinwáris. Haidar Khán, Khogiáni, headman of Gandamak, and General Ghulám Haidar Khán were wounded. Umrá Khán, brother of Ajún Khán, Pesháwari, was killed.

The following are the names of the principal members of the Shinwári *jírga* still in confinement at Kábul :—

(1). Ali Gul, Sangu Khel of Kharidarrah.
(2). The sons of Azád Khán, Sangu Khel.
(3). The son of Rahím Gul, Sangu Khel.
(4). Amír Khán, brother of Sahráb, Sangu Khel.
(5). Ghaján, Sangu Khel.
(6). Sohbat, Mandizai.
(7). Gul Muhammad, Mandizai.
(8). Mahsín.
(9). Tájái, and the sons of Arsala Khán, Ghanni Khel.

Seventy men in all, forming the *jírga*, remained in custody, and were sent to Kábul. The Amír promised to restore them to liberty, provided the Shinwáris gave up their prisoners and gave hostages to live at Khush Gumbaz, in the Jalálábád District. The Shinwáris accordingly gave up their prisoners to the Amír, and also promised to give hostages, but the promises were violated on both sides.

The Amír returned to Kábul by the end of August 1883. During this expedition, owing to the excessive heat, the Amír mostly stayed at Máma Khel, where a house has been newly erected for His Highness.

The Shinwáris of the plains pay tribute to the Amír as usual, but the Shinwáris of the mountains are still disaffected.

Faiz Muhammad Khán, Ghilzai ; Moghal Khán, Khán of Goshta, and Syad Mahmúd, Bádshah of Kunar, are still at Mitai with the Músa Khel.

The following are the opponents of the Amír in the Shinwári country :—Abdul Ghafúr Khán, son of Mír Akhor Ahmad Khán, at Pekha, and General Karím Khán, Kohistáni, living with Núr Ali at Karmo Kála in the Náziáu Valley.

Sardár Muhammad Hasan Khán, now supposed to be in the Mangal country ; Amír Muhammad Khán and Yár Muhammad Khán, sons of Sikandar Khán, Mandizai ; and Mían Khán, son of Yár Muhammad Khán, Mandizai, of Marez, are still fugitives.

At the present time Muhammad Aliás Mír, of Kareli Barúshar Sháhi ; Saná Gul Bádshah, Mír of Zarbacha ; and Ali Khán of Degán, with 300 horsemen, have been appointed by the Amír as Názims at Peshbolák on the Shinwári frontier. Although it was the duty of the local officers to suppress the insurrection in Nangarhar, yet the Amír himself was unable to do so.

His Highness the Amír transacts business connected with Bajaur through the Khán of Lálpúra, and Zardád Khán was sent to Bajaur

by the latter, and Dila Rám, Khán of Khár, and Muhammad Saíd, Sáhibzáda of Mían Kili, were summoned through him in August 1883. From Landi Kotal to Dakka the management of the road is under the care of Akbar Khán of Lálpúra, but the Shinwáris still claim the road leading to Haft Cháh.

In November 1883 Akbar Khán of Lálpúra came on tour to the villages of Shah Missar Khel and Sadín of the Asaf Khel Momands of Michni, and deprived them of the right of collecting the duty that Ashraf Khán imposed upon the rafts. At Sadín the Tahsíldár of Daudzai paid a visit to the Khán of Lálpura, and took a sum of Rs. 250 from the Government as *ziáfat* to the Khán. In December 1883, Sikandar Khán, Mír Ján Khel, and the Zakha Khels of Bazár fired on the escort of the Khán of Lálpura accompanying a caravan near Haft Chah, beyond Landi Kotal, and killed one horseman.

MUKARRAB KHAN, KHUDDU KHEL, OF PANJTAR.

Mukarrab Khán, Chief of the Khuddu Khel, is a scion of the Mandar family. He was out of power for many years, and became Khán again in 1879. He was on bad terms with his own tribe, a branch of the Bám Khel, on account of his violent temper, and the old enmity that already existed between them. The whole tribe opposed him, and at last a fight ensued about a case on account of some woman. This was in 1881. Akbar Khán, a son of Mukarrab Khán, with six other men, was killed, whereupon Mukarrab Khán bribed the Gadúns, Amazais and Nawáb Akram Khán of Amb, and with their help laid siege to the village of Bám Khel in June 1881, but without success. His opponents of Bám Khel, on the other hand, with the help of the Núrazai clan of Buner, burnt Panjtár, the residence of Mukarrab Khán. Mukarrab Khán retired to Totáli, near Bám Khel. With the assistance of the Gadúns he took Bám Khel and burnt it, and the inhabitants took refuge in British territory. Mukarrab Khán and his friends made raids against the refugees in British territory, and had consequently to pay a fine to the British Government for so doing. In August 1882 the inhabitants of Bám Khel, who had taken protection in British territory, went to Chamla in foreign territory, and Mukarrab Khán was also driven out of his own territory on account of some misunderstanding between him and the Khuddu Khel tribe, and took up his residence at Náwa Kili. He is now preparing himself for a fresh attack on his adversaries, and has asked Mían Gul of Swát for help; but he has not sufficient money to buy the services of Mían Gul or to defray war expenses.

Routes from Jalalabad to Bajaur.

North from Jalálábád, crossing the Kábul River, to Shigha (10 miles), and Shewa.

North-east from Shigha or Shewa to Nárang, 6 miles.

From Nárang to Pashat or Zor Kunar, 6 miles. The Chatrál River is crossed near Nárang, and the Pech and Kafiristán rivers, which meet at Dám Kili, in Chighar Sarái. This stage is to the north-east of Nárang.

From Pashat to Sarkáni or Danoi in Chighar Sarái, 6 miles. There are no hills or rivers on the road.

North-east from Sarkáni or Danoi to Marora, 7 miles. There are no hills or rivers on the road. Marora is in the possession of the Sálárzai Mámunds of Bajaur.

East from Marora to Shortan, 8 miles. There are no hills or rivers on the way.

East from Shortan to Dambar in Asmár, 4 miles.

East from Dambar to Asmár, 4 miles. There is a slight rise on the way.

From Pashat, the Capital of Kunar or Zor Kunar.

East from Pashat or Zor Kunar to Chamarkand, 15 miles. There is a hill called Náwa which marks the boundary of Bajaur.

South from Chamarkand to Náwagai in Bajaur, 7 miles.

From Kunar Kohna to Nawagai.

North-east from Zor Kunar (old Kunar) to Mitai, 18 miles.

East from Mitai to Bahádar Kili and Súrán in Náwagai territory, 4½ miles. The Súrkamar hill lies halfway.

From Jalalabad to Goshta.

From Jalálábád to Bhátti Kot, 15 miles; a level road.

North-east from Bhatti Kot to Basáwal, 10 miles, level.

Ditto from Basáwal to Dakka, 9 miles.

From Dakka to Lálpúra, 3 miles. The Kábul River, here called Landa, is crossed on the way.

East from Lálpúra to Goshta, 24 miles, through the hills.

East from Goshta to Sirkudág and Hamzari Chína, Khwága Khel Mohmand, 24 miles.

East from Hamzari Chína to Bedmaní (Mohmand Báezai), 15 miles.

East from Bedmani to Chinarai, subject to Náwagai, 6 miles.

Routes from Lalpura.

From Lálpúra to Morzádawáli.

From Ziyárat to Gattaguzár.

„ Gattaguzár to Sipri.

„ Sipri to Gandáb (Halímzai).

„ Gandáb to Náhaki and Kamáli.

„ Kamáli to Kambári, subject to the Khán of Náwagai.

Routes from Pindiali on the Mohmand Border.

North from Pindiáli to Dánishkol, 6 miles.

North from Dánishkol to Ambár, 4 miles.

North-east from Ambár to Khárai, 6 miles.

North-east from Khárai to Chingai, 9 miles.

North from Chingai to Khár, 4 miles.

From Matta in the Peshawar District to Nawagai.

Matta to Pindiáli, Pindiáli to Lakrubábá, Lakrubábá to Náwagai.

From Zebak in Badakhshan territory to Chatral and Dir.

South-west from Zebák to Askatún (a village of blacksmiths), 7 miles.

South from Askatún to Sanglich, 7 miles.

South from Sanglich to Hauz Miána, 10 miles. The Badakhshán boundary lies on the summit of the Kotal.

South-east from Hauz Miána, crossing the Durrah Kotal, to Sháh Salím, 22 miles. The boundary of Chatrál lies half-way across the Durrah Kotal.

South-east from Sháh Salím to Barzín, 18 miles.

East from Barzín to Daroshp, 15 miles.

East from Daroshp to Shoghad, 12 miles.

South from Shoghad to Káshkáro, capital of Chatrál, 13 miles.

South from Káshkáro, crossing the Chatrál River by a bridge, to Jughar, 4 miles.

South from Jughar to Chamarkand, 6 miles.

South from Chamarkand to Barúz, 5 miles.

South from Barúz to Kesi, 7 miles.

South from Kesi to Darúsh, 6 miles.

South from Darúsh to Ashrat, crossing the Láhori Kotal, 10 miles. The Lahori Kotal forms the boundary between Dír and Chatrál.

South from Ashrat to Gujar in Dír, 15 miles.

South from Gujar to Káshkári, 6 miles.

South from Káshkári to Dír, 7 miles.

Routes from Hashtnagar to Utman Khel.

From Tángi to Ganderi, British territory, 5 miles.
,, Ganderi to Totai, Utmán Khel, 6 miles.
,, Tangi to Abazai, 2 miles.
North from Abazai to Sipri, 4 miles, occupied by Mullagorís.
,, ,, Tángi to Pránggbár in the Utmán Khel country, 7 miles.
,, ,, Pránggbár to Arang Parang, 9.

From Nawagai to Asmar.

East from Náwagai to Khár, 10 miles.
North East from Náwagai to Bábkará, 7 miles.
,, ,, Bábkará to Pashat, 2 miles.
North from Pashat to Asmár, 29 miles.

From Asmar to Pashat in Bajaur, occupied by the Urmamund.

West from Asmár to Shortan, 9 miles.

West from Shortan to Marora, occupied by the Urmámund, 7 miles.

South West from Marora to Sarkáni, belonging to Chighar Sarái, 10 miles.

North from Sarkáni to Pashat, capital of Kunar, 4 miles.

From Pashat, the capital of Kunar, to Nawagai.

East from Pashat to Mitái, 21 miles.

From Mitái to Náwagai, 13 miles. This road crossed the Bahádar Kili hill, and passes through the villages of Surán and Rashakai belonging to Náwagai.

From Asmar to Dir.

From Asmár to Binshai, 12 miles.

East from Binshai to Jánbatai, belonging to Upper Baráwal, 7 miles.

From Jánbatai to Bándi, belonging to Lower Baráwal, 6 miles.

North from Bándi to Sundráwal, belonging to Lower Baráwal, 4 miles. This road is 24 feet wide.

East from Sundráwal to Surbat, belonging to Lower Baráwal, 3 miles.

East from Súrbat to Chukiátan, 6 miles.

East from Chukiátan to Dír, 7 miles.

From Nawagai to Barwa and Janbatai.

East from Náwagai to Khár, 10 miles.
East from Khár, passing through Jár, to Munda, 9 miles.
North from Munda to Tor, 4 miles.
North from Tor to Shina, 2 miles.

North from Shína to Sadbarg, 2 miles.
North from Sadbarg to Bárwá, the capital, 2 miles.
North from Bárwá to Dámthal, 3 miles.
North from Dámthal to Jánbatai in Upper Baráwal, 13 miles.
West from Bárwa to the Gambír fort, 6 miles. The Jandol River is crossed on the way.
North-West from Bárwá to Kánbat, 4 miles. The Jandol stream is crossed on the way.

FROM BARWA TO DIR.

East from Bárwá to Sangar and Kátbatai. Tappa Maidán, 9 miles. A hill road.
North from Kátbatai to Maidán Bándi, 3 miles. Ravines are crossed on the way.
North from Maidán Bándi to Galkila or Gaurgat, 2 miles. Ravines are crossed on the way.
North from Maidán Bándi to Lower Baráwal, 12 miles. The Baráwal stream is crossed on the way.
North from Bándi to Sandráwal, 4 miles. The Atan stream is crossed.
East from Sandráwal through Surban and Ganauri to Chukiatan, 9 miles.
North from Chukiatan to Kotkai in Dír, 7 miles.

FROM MUNDA TO DIR BY THE SIN, OR RIVER-ROUTE.

East from Múnda to Walái, 7 miles.
North-east from Walái to Sháhzádi, 6 miles.
North from Sháhzádi to Hayáseri, 4 miles. The Kanái nallah is crossed on the way.
North from Hayáseri to Kátbatai, 2 miles.
North from Kátbatai to Maidán Bándi, 3 miles.
North from Maidán Bándi to Gal and Gaurgat, 9 miles.
North from Maidán Bándi to Lower Baráwal, 9 miles.
East from Baráwal Bándi to Sandráwal, 4 miles. The Atan nallah is crossed on the way.
East from Sandráwal to Surbat and Ganauri, 2 miles.
East from Súrbat and Ganauri to Chukiátan, 4 miles.
North from Chukiátan, through Kotkai to Dír, 6 miles.

FROM SHAHZADI TO DIR, ALONG THE PANJKORA RIVER.

East from Sháhzádi to Munjai, 1 mile.
East from Munjai Odigrám and Deh Harím, 1½ miles.
East from Deh Harím to Sachcha, 1 mile.
From Sachcha to Khálúna, *tappa* Khál, 2 miles.
South-east from Khálúna to Tormang, 4 miles. The Panjkora is crossed by a bridge on the way.
North-east from Tormang to Warai, 6 miles. There are nallahs on the way.

From Warai to Jighábanj, 6 miles. The Hosheri nallah is crossed.

North from Jighábanj to Bibíor, 6 miles. The Niák Darrah stream is crossed on the way.

North-west from Bibíor to Chukiátan, 4 miles. The Kohistán stream is crossed.

North from Chukiátan, through Kotkai, to Dír, 7 miles.

From Dír to Kohistan Dír.

East from Dír to Rushán or Rukhán, 4 miles. The Lahori stream is crossed on the way.

East from Rukhán to Hayagai, 4½ miles.

East from Hayagai to Dok Darrah, 4 miles.

East from Dok Darrah to Pátrák, 7 miles. The Dok Darrah and Gwaldi streams are crossed on the way.

South from Pátrák to Lamotai, 3 miles. The Tal stream is crossed on the way.

From Lamotai to Tal, 4½ miles. The Lamotai and Tal streams are crossed on the way.

To the east of Tal is a hill, and to the east of this again the Hoshu Kalám hills of Swát. Still further east are the Khandiya, Kolai, Jálkot and Sohu hills, bordering on the Indus.

From Munda and Jandol to Swat.

From Múnda to Tortíga, *alias* Tordheri, 4½ miles.

From Tortíga to Walai, 4 miles. At Walai the Mallazai boundary begins.

East from Walai to Shigokas, 1½ miles. The Panjkora River is crossed on the way.

East from Shigokas to Shamsi Khán, 2 miles.

South from Shamsi Khán to Gumbatai, 1 mile.

East from Gumbatai to Sarái, 1½ miles.

East from Sarái to Kálumáni, 3 miles.

East from Kálumáni to Kátgalai, through the boundary of Adínzai in Lower Swát, 2 miles.

East from Kátgalai to Uch, 5 miles.

South from Uch to Chak Darrah, 6 miles.

South from Chak Darrah to Aládand, in Ránizai, 4½ miles.

From Uch to Dír.

East from Uch to Kotigrám, 4 miles.

North from Kotigrám to Laram Bánda, 2 miles.

North from Laram Bánda across the hills to Gánjla in Dír, 9 miles.

North from Gánjla to Robát in Panjkora, 9 miles.

East from Robát to Tormang in Sultán Khel, 6 miles.

North-east from Tormang to Warai in Painda Khel, 8 miles.

North from Warai to Jighábanj, 8 miles. The Niák Darrah stream is crossed on the way.

North from Jighábanj to Bibíor, 9 miles. The Hosheri nallah is crossed on the way.
North-west from Bibíor to Chukiátan, 4½ miles. The Pátrák stream is crossed on the way.
North from Chukiátan to Kotkai, 7½ miles.
North from Kotkai to Dír, 6 miles.

From Aladand to Mardan.

West from Aládand to Batkhela in Ránizai, 2 miles.
South from Batkhela to Pirán Kili on the summit of Málakand, 3 miles.
South from Pirán Kili to Dargai, 7½ miles.
South from Dargai to Shergarh, British territory, 6 miles.
South-east from Shergarh to Mardán, 7½ miles.

From Dargai in Sam Ranizai to Hashtnagar in British Territory.

South-west from Dargai to Híru Sháh, 3 miles.
South-west from Híru Sháh to Bahrám Dheri, British territory, 3 miles.
South-west from Bahrám Dheri to Ganderi, 2 miles.
South-west from Ganderi to Tangi, 4½ miles.

There are two routes from Dír to Chatrál, the one from the Pátrák Kohistán and the other from Dír.

I.—From the Patrak Kohistan, in Dír, to Chatral.

North from Pátrák to Samad Sháhi, 18 miles. The Gwáldı River, which flows towards Dír, is crossed on the way.
North from Samad Sháhi to Shoshái in Chatrál, 12 miles. The country is mountainous.
West from Shoshái to Lawái, 4½ miles.
North from Lawai to Kesai, 4½ miles. A nallah is crossed on the way.
North from Kesai to Chirgho Kotha, 3 miles.
North from Chirgho Kotha to Bibíkila on the banks of the Chatrál River, 3 miles.
North from Bibíkila to Barúz, 3 miles.
North from Barúz to Chamarkand, 4½ miles. A nallah is crossed on the way.
North from Chamarkand to Choghor, 3 miles.
North from Choghor to Danín, 3 miles.
North from Danín to Káshkáro, 1½ miles. The bridge over the Chatrál River lies between these two places.

II.—Dir to Chatral.

North from Dír to Pannákot, 3 miles. The Lahori stream is crossed on the way.
North from Pannákot to Káshkári, 3 miles.
North from Káshkári to Kulandi, 3 miles.
North from Kulandi to Mína, 2 miles.

North from Mína to Mehrgáh, 2 miles.
North from Mehrgáh to Gujjar, 2 miles.
North from Gujjar to the summit of the Lahori Kotal, 4½ miles.
North from the summit of the Lahori Kotal to Ashrat, 11 miles. The Ashrat stream rises in this pass, and is crossed at seven different places.
North from Ashrat to Gallaták, 7½ miles.
North from Gallaták to Darosh, 7 miles.
North from Darosh to Shoshai, 4 miles. The Shoshai stream here joins the Chatrál River.
North from Shoshai to Kesai, 3½ miles.
For the remainder of this route see No. I above.

From Asmar to Chatral.

North from Asmár to the border village of Shál, 6 miles.
North from Shál to Sáu, 4½ miles.
East from Sáu to Nári, 5 miles. Two streams are crossed on the way, and from Sáu, Chatrál territory is entered. A mile from Shál, after crossing the river, the road leads to Bailám in Chatrál territory. The road to Bailám and Nishigrám lies to the north. Again, crossing the Nári bridge, a broad road leads to Arnoi.
North-east from Nári to Arnoi, 6 miles, crossing a stream.
East from Arnoi to Lámbarbat, 5 miles ditto.
East from Lámbarbat to Kid, 4½ miles, ditto.
East from Kid to Mír Kandi, 4½ miles. The Lahori stream is crossed on the way, and the road lies through uninhabited country for 5 miles.
East from Mír Kandi to Galaták, 4½ miles.
East from Galaták to Darúsh, 7½ miles.
North from Darúsh to Shoshai, 4 miles.
The roads from Dír and Asmár meet at Galaták and thence lead to Shoshai.

From Dir to Kafaristan.

North from Dír to Káshkári, 7½ miles.
North from Káshkári to Gujjar, 6 miles.
North from Gujjar, crossing the Lahori Kotal, to Kid, 13½ miles.
North-west from Kid to Arnoi, 7½ miles.
North from Arnoi, crossing the Chatrál River, to Kámdesh in Káfaristán territory.

From Barawal to Kafaristan.

North from Baráwal to Bín, 9 miles.
North from Bín to Nári and Arnoi, 13½ miles.
North from Nári to Kotia and Bárikot, 7½ miles. Káfaristán is entered after crossing the Chatrál River.

From Bajaur to Kafaristan,

From Darúsh to Janjrat.
From Janjrat to Astangat.
From Astangat to Kámdesh in Káfaristán.

From Chatrál to Káfaristán.
From Aín to Kalashgum.
The people are nomads. They are generally met with at Ganjpur, at Kalshgom in the Siwálik hills, and at Kámdesh in Káfaristán.

FROM KASHKAR OR KASHKARO TO KAFARISTAN.

(*a*). South from Káshkáro to Aín, 9 miles.
West from Aín to Bábkor, 7½ miles through the hills.
West from Bábkor to Kalshgom, 6 miles.
West from Kalshgom to the borders of Kalshgom, 4½ miles.
West from the borders of Kalshgom to Kámdesh, 9 miles.
The Siwálik hills are 17,000 feet in height, and are covered with perpetual snow.
(*b*). From Káshkáro to Shoghad, 12 miles. At Shoghad the Nuksán stream from the north and the Durráh stream from the west join the Chatrál River.
From Shoghad to Daroshp, 7½ miles.
From Daroshp to Káfaristán, 7½ miles.
(*c*). West from Daroshp to Lutkoh in Chatrál, 6 miles.
South from Lutkoh to Káfaristán, 7½ miles.
(*d*). West from Lutkoh to Barzín, 6 miles.
South from Barzín to Káfaristán.

CARAVAN ROUTE FOR MERCHANTS FROM PESHAWAR TO DIR.

From Peshávar to Nisatta, 10½ miles. The Kábul River is crossed on the way.
From Nisatta to Jalála, 10½ miles.
From Jalála to Iskhákot in Sám Ránizai, across the border, 7½ miles. Octroi is charged here at the rate of 3 pies per load.
From Iskhákot to Jambar, at the foot of Málakand Kotal, 10½ miles.
From Jambar to Bat Khela in Ránizai Swát, 6 miles.
Octroi is charged here at the rate of one rupee per mule load, one rupee per bullock load, 8 annas per donkey load, and two rupees per camel load on piece-goods, tea, indigo and *ghi*. One rupee is charged for 32 bullock loads of salt. The Káká Khel tribe pay only half the above rates.
From Bat Khela to Aládand, 1 mile.
From Aládand to Chakdara, 4½ miles. The Swát River is crossed on the way. Ferry rates are charged at 6 pies per load.
From Chakdara to Uchúna and Kátgala *tappah* Adínzai, Lower Swát, 6 miles.
From Uchúna to Sarái, in Dír territory, 4½ miles.
Octroi is charged here at the rate of one rupee per 32 bullock loads of salt.
From Sarái to Shigokas, *tappa* Pái Khel, in Dír, 6 miles.
From Shigokas to Kunatér in Dír territory, 4½ miles.
The Panjkora River is crossed on the way. Ferry rates are charged at 6 pies per load.

From Kunatér to Shakartangi and Káfartangi, *tappa* Nusratdín Khel in Dír, 4½ miles.

From Shakartangi and Káfartangi to Hayáseri, *tappa* Maidán in Dír, 5 miles. The Kanalu stream is crossed on the way.

From Hayáseri to Kumbar, Dír territory, 4 miles.

This district is inhabited by the Syads. The Khattaks do not carry their trade beyond this place.

From Kumbar to Gal, *tappa* Maidán in Dír, 7½ miles.

From Gal to Bándi in Lower Baráwal, 7½ miles. A stream is crossed on the way.

From Bándi to Ganauri, 6 miles.

From Ganauri to Kotkai in Dír territory, 7 miles.

From Kotkai to Dír, 3 miles.

The caravans for Badakhshán assemble at Dír. Octroi is levied thus: Bajauri, Baráwali, Maidání and Jandoli merchants pay Re. 1 per pony and mule load, and 8 annas per donkey load. When these merchants return from Chatrál or Badakhshán, they have to pay Rs. 3 per pony and mule load, and Re. 1-8 per donkey load. Merchants from Peshávar, Kábul, India and other territories pay Rs. 4 per load; but if they bring the same quantity of merchandise on their return journey, they are passed free. The Káká Khels alone are exempt from paying any duties going or coming.